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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

WAR.

Rev. Arthur J. Lockhart.

Dark angel, back! Thy garments rolled in blood,
Thy flame-shot eyes, in terrible array,
Should have no place in any land, today,
Where Christ's great Law of Love is understood.
Back! nor let loose today thy crimson flood,
These States to deluge—for no cause thou hast:

Lo! thou hast stained and blighted all the past;
Thou art the shame, the horror, of the good!
Ride forth no longer! Or, if thy wild steed
Must hasten still upon its mad career,—
For our humanity, with woes increased,
For wives and children, foully doomed to bleed,
Ride on,—thou hast no work, no mission here;—
Right, if thou canst, the agonizing East!
Hampden Corner, Me.

The Outlook.

There are two or three five-cent restaurants in New York city which furnish a hot meal of beef stew, coffee and bread, and also sell either twenty ounces of sugar, or a third of a pound of tea and coffee, or, say, two pounds of oatmeal (other articles in proportionate quantities), for a nickel. Butter, cheese and pork are sold in dime lots. The quality of the articles used or sold is good. The profit, of course, is infinitesimal. These restaurants are under the auspices of the Industrial Christian Alliance. Charitable persons and business houses buy packages of tickets and dispense them to the needy. On a recent Sunday 1,375 meals were served in one of these restaurants.

It, as was intimated in Monday's dispatches, England will publish her side—the ground of her claims—in the Venezuelan Boundary dispute immediately, without waiting for the meeting of Parliament, and this because of this country's "magnanimous attitude" in the Transvaal matter, not only will friendship between our two nations be strengthened, but the way will be paved for the members of the Commission to inform themselves promptly and thoroughly upon the points at issue. Venezuela's case has been ready for some time, and can be submitted when called for. The Commission will enter upon its duties as soon as its secretary and other assistants are selected.

It will not be known, of course, until February 5, when the proposals for the new bond issue are opened, to what extent the new loan can be considered as "popular." That the Administration intended that it should bear this character is made clear by President Cleveland's letter to Senator Caffery in which he resents the charge that he had been negotiating with financiers for the disposition of the bonds, as being malicious and false. There was talk last week of the dissolution of the syndicate which had arranged to take the loan as a whole. If this be done, corporations which belonged to the syndicate and which proposed to buy the bonds as an investment, will be free to make individual bids; and, further, the present tension of the money market will be relaxed. There will be no difficulty in floating the loan, even though the amount was for two hundred millions instead of for one.

Spain's indebtedness is a billion and a quarter dollars, or \$75 a head for each of her 16,000,000 subjects. The annual interest on this enormous sum is \$55,000,000. To run the gov-

ernment \$300,000,000 a year is required. On a peace footing the army and navy cost \$40,000,000; on its present war footing the cost is more than trebled. The customs duties, the land tax, stamp tax, tobacco tax, excise tax, and similar exactions are, all taken together, inadequate to meet even the ordinary national expenditures when there is no drain for military expeditions away from home. The Cubans are counting on this well-known crippled condition of Spanish finances as their strongest hope. They are reducing the revenues of the Island to the lowest point by cutting off the sugar crop and prolonging the struggle in the belief that, sooner or later, the mother country will discover that she can no longer afford to fight.

Japanese Competition.

Congress will be asked, ere long, to take some action to protect American manufactures from Japanese competition. Skilled labor is very cheap in that country, and there is scarcely an industry known to the West which the people are not eager to adopt. Committees of the Chamber of Commerce of San Francisco and of the Manufacturers' and Producers' Association of that city have been investigating the matter, and report a few such sample facts as these: Watches which cost \$20 to manufacture here are made in Japan for \$3; ten boxes of excellent parlor matches sold here for five cents can be bought there for one; a piece of silk tapestry for which French artists demanded \$10,000 has been duplicated in Japan at a cost of only \$700, etc. An American firm has recently purchased nine carloads of buttons made in Japan. Business men on the Pacific coast are becoming seriously alarmed at this menace to almost every line of productive industry.

Remarkable, if True.

Two astonishing discoveries have been reported within the last fortnight. It has been demonstrated, so says *Nature*, that pictures formed on the retina of a living eye "can send out vibrations which will result in the production of an image upon a sensitive plate." The experiments were made first with a shilling piece, then with a postage stamp. The gaze on each was concentrated for one minute; each, having been removed, was reproduced by photographic process by the experimenter (Mr. W. I. Rogers) looking intently on the plate for a space of from twenty to forty minutes. The second discovery, reported from Vienna, was of a light which for purposes of photography will penetrate wood, flesh and other organic substances. Bullets hidden in flesh, broken limbs, metal weights inside a closed wooden case, the bones of a man's hand (the flesh remaining invisible) have been photographed by this light which is obtained by a so-called Crooke's pipe—a vacuum glass pipe with an induction current going through it.

Opposing Acetylene.

The Board of Underwriters of New York have taken counsel of Prof. Henry Morton of Stevens Institute with reference to the explosiveness of the gas made from calcium carbide (when mixed with air), and announce that they will not insure buildings where this new illuminant is to be used. As similar action will probably be taken by insurance companies in other cities, the parties who are exploiting the introduction of this gas will, some of them, suffer serious loss. A Philadelphia company is just completing a plant for the manufacture of calcium carbide at Niagara Falls, which will produce thirty-five tons a day at an estimated cost of something under \$20 a ton. It is claimed for acetylene that its light is forty times as brilliant as that of ordinary city gas. If, however, it is not safe to use, and is deadly to breathe, it must wait till experts have shown it of its peril to life and property. The assertion, however, is made that its use for illuminating purposes is trivial compared with its value in other directions. There seems to be no end to the substances which

may be made from it, which heretofore have been laboriously and expensively manufactured in laboratories. Benzine, aniline, carbolic acid, picric acid, anti-febrin, naphthalene, ethylene, alcohol, oxalic acid, prussic acid, aldehyde, are all, it is said, looked up, more or less, in this latest product of the electric furnace from a combination of coal dust and lime dust.

The Study of Mars.

Mr. Percival Lowell has gone to North Africa with Mr. Alvan G. Clark, the well-known telescope maker, to find, if possible, a station, in its lofty mountains, for the further study of his favorite planet. Our readers will remember that Mr. Lowell established an observatory at Flagstaff, Arizona, in 1894, and with Prof. W. H. Pickering and A. E. Douglass devoted nearly a year to the study of our earth's next-door neighbor. His maps of the surface of Mars not only confirmed those published by the Italian astronomer Schiaparelli in 1888, but went far beyond them in detail and accuracy. The results of Mr. Lowell's investigations have been published recently in a work of high literary merit as well as interest. The so-called "canals," he believes, are not natural, but artificial; they show design. The only natural deposition of moisture on the planet is at the poles. This forms ice-caps which melt in the summer and afford, in his opinion, the only water supply which the Martian inhabitants possess. He does not think the canals themselves are visible; what have been supposed to be such he believes to be long stretches of vegetation lining the banks of the canals, and widening where the canals intersect. Mr. Lowell is having made at the Clarks a 24-inch lens, with a magnifying power of 2,400 diameters. This instrument will cost \$20,000. With this powerful eye, placed in position either in Africa or Peru, he will continue his study of "the red star of war."

The Proposed Court of Arbitration.

Justice Harlan, of the Supreme Court, is credited with the suggestion that differences between this country and Great Britain might be settled by a commission composed of an equal number of judges of the highest courts of both countries. The *New York Sun*, however, points out that he was not the first to make the suggestion, and recalls an article published in the *North American Review* in March, 1894, in which Sir George S. Clarke, who commands the British force in Malta, in discussing the possibility of a naval union between the two countries, proposed "an Anglo-American council of four members on either side, including the respective highest legal authorities, with a president appointed for five years from each nation alternately, to meet once a year." Such a body would "constitute a high tribunal which would command universal confidence." The *Westminster Gazette* and other influential journals are advocating the establishment of a permanent court of arbitration on some such basis as that suggested. Before leaving Washington, Mr. Henry Norman, the special correspondent of the *London Chronicle*, whose dispatches on the subject of the Venezuelan boundary dispute, and the true feeling of Americans on the question, have assisted greatly in enlightening and modifying English sentiment, took pains to interview personally members of the Foreign Relations committee in both houses of Congress concerning a permanent tribunal of arbitration to which all questions at issue between the two governments not involving national autonomy or honor should be submitted. The responses, without a dissenting voice, were cordially in favor of this mode of settling national differences. The *New York Tribune's* London correspondent, commenting on this unanimity, says that "this disclosure of the favorable attitude of these committees towards arbitration as a permanent principle is useful, because it is an offset to President Cleveland's message,

which, in the judgment of Englishmen, rendered arbitration impossible by the arbitrary appointment of an ex-parte commission. Lord Salisbury has it in his power to effect a speedy compromise of the Venezuelan question. . . . Because the English people want it, he is likely to do it."

The Transvaal Peoples.

The native population in Kafir. It is a conquered race and held in complete subjugation and contempt by the Boers, who, in 1848, crossed the River Vaal to be rid of the hated English, and took possession of this section of Kafirland. Though numbering 250,000 (wives and children included), the Kafirs have no civil rights and are treated with great cruelty. The Boers are Dutch with a mixture of French Huguenot blood. They are industrious, thrifty, shrewd, slow. They love their families and their church. They shun towns, shop keeping, and the like, and cling to primitive pastoral ways. They are good hunters, and good farmers on a small scale. Their number in the Transvaal is about 15,000 (adult males). The Uitlanders (outlanders) outnumber them five to one, though they have but recently come to the Transvaal, attracted by the discovery of gold. They are British, Americans, Germans, and Europeans generally. It is to their enterprise the wonderful prosperity of the Transvaal is due. The mineral wealth of the country has been developed by these aliens. Johannesburg is their creation. They have built the railways, established traffic, fought in the wars, paid the taxes, and not only redeemed the State from bankruptcy, but have also enriched its treasury. This has all been done within fifteen years, but, though permanent settlers, they are still aliens in the eye of the law. They have absolutely no civil rights. Though heavily taxed, they have no voice in the government. No schools are permitted except those in which Dutch is taught; English teaching is forbidden. It is because of these hard conditions that the Uitlanders complain—and justly, too. On the other hand, the Boers declare, with equal justice, that to give the franchise to the aliens would be to obliterate themselves—to haul down their flag. They would be overwhelmingly voted down and the government would pass from their hands. This, of course, they will not permit; and yet some compromise must be reached by which the grievances of the Uitlanders can be dealt with fairly.

The Status in the Transvaal.

At this time of writing Dr. Jameson and his associates are still detained in prison at Pretoria. Though sentenced to be shot, no doubt is felt but that they will, sooner or later, be surrendered to England for punishment. Twenty-two members of the National Reform committee, leaders in the uprising in Johannesburg, are also in confinement at the Boer capital on a charge of high treason; one of these is a brother of the famous Sir Cecil Rhodes, who found it convenient last week to resign the premiership of Cape Colony and retire to private life until the storm which he is believed to have evoked has blown over. Meantime President Kruger is managing shrewdly to make the most out of this unsuccessful brigand attempt to overturn his government by British subjects. If the newspaper accounts be reliable, he will insist that England abrogate the tenuous but annoying suzerainty which she holds over the Transvaal by the treaty of 1884—a suzerainty restricted to the foreign relations of the Republic; that the charter of the British South Africa company be annulled and Sir Cecil Rhodes and his accomplices be banished from the country; and that a heavy indemnity be paid by England for this invasion. These demands would certainly be reasonable, and might possibly be assented to, but President Kruger is evidently inclined to adopt a conciliatory policy, and will probably be satisfied with less stringent terms. He has already promised the Johannesburgers concessions. The exasperation in England over Germany's attitude to the Transvaal is quieting down, now that assurances have been given that the Emperor's telegram to President Kruger was dictated under "a momentary feeling of irritation."

SOME REFORMS DEMANDED OF THE NEXT GENERAL CONFERENCE.

II.

THE distinguished contributors to the series of articles upon the above subject are: Revs. J. W. Hamilton, D. D., Wm. Nast Brodbeck, D. D., J. M. King, D. D., Prof. C. J. Little, D. D., Merritt Hulburd, D. D., M. M. Parkhurst, D. D., and J. W. Johnston, D. D. As all the papers were to be received before beginning publication, each has formulated his views without knowledge of what the others have written. Dr. Hamilton's notable contribution appeared in the issue of Jan. 1.

Rev. William Nast Brodbeck, D. D.

SUCH is the statement of the theme upon which I am invited to furnish a contribution for the columns of ZION'S HERALD. I presume it has been intentionally strongly formulated. Personally I should prefer to write upon "Legislation Which it would be Wise and Expedient for the Coming General Conference to Enact." That any specific reforms are absolutely demanded by the church as a whole, may reasonably be questioned. If the General Conference of 1896 should convene, hear reports, elect its officers, and adjourn within a week, without making any changes in our body politic, I presume our great church would go on doing its important work for another quadrennium without serious loss or jar. But that some legislation in the direction of change and reform at the hands of that body would be both wise and expedient, I think no candid observer of the working of our system can or will deny. In speaking of these needed changes, the first thought that presents itself to one's mind is in the direction of

A Clear Definition of the Organic Law of Our Church, and of the Constitution of the General Conference.

No one familiar with the discussion on this subject four years ago will doubt the importance of this statement. Have we as a church any organic law which is beyond change or modification? Has the General Conference a constitution which is subject to change and modification? How are changes in the latter, in the various instances, to be brought about?—simply by a vote of the General Conference? or by a further concurrent vote of the Annual Conferences? These are questions which must be rightly determined by the authority of our highest legislative body if we are to avoid confusion and danger in our ecclesiastical enactments in the future.

The next subject which deserves special attention at the hands of that body is

The Method of Constituting Our Quarterly Conferences.

Theoretically we now have lay representation in our church, and yet practically we have not. The lay representatives to our General Conferences are elected by the lay conferences, which meet every four years in conjunction with the Annual Conferences, just prior to the assembling of the General Conference. The delegates to these lay conferences are chosen by the quarterly conferences of the various pastoral charges. Thus far all is fair and equitable. But how are the quarterly conferences which elect these lay representatives created? Either by the direct appointment of the pastor, as in the case of the class-leaders, or by his nomination, as in the case of trustees and stewards, and the confirmation, in a majority of instances at least, of those thus nominated. Thus we have a self-perpetuating body, not created by the members of the church, but by the pastor and those already in office, controlling the local church, and electing its representatives to the lay conference. Here, I believe, is the only weak point in our otherwise almost invulnerable system of church government. The membership of our churches have absolutely no voice in determining who shall constitute their governing boards. At this point we certainly need wise legislation. The trustees and stewards of our churches ought to be elected by a direct vote of all members of said churches who are in full connection and twenty-one years of age or over. This may be done either without nominations at all, or upon the nomination by the pastor of twice as many persons as are to be elected to each board. Now, if it be said that this plan involves a great amount of labor and trouble, the answer is twofold: (1) Interests so vast and important as these are worthy of a little labor and trouble; (2) Other denominations elect their officers in this way, and we suffer in the thought of many intelligent people by comparison and contrast with them. When a board has been thus constituted by the votes of the people, the class-leaders should be constituted by the

nomination of the pastor, and confirmation by at least a majority vote of this body. Neither the responsibility nor power of nominating the members of the quarterly conference and appointing the class-leaders should be lodged with the pastor. In many instances such a responsibility becomes a serious embarrassment to him, or the exercise of such power a serious embarrassment to the church. With such changes as are here indicated, our system, in my judg-

ment, would be well-nigh perfect. The members of the church would create the quarterly conference; it, in conjunction with the pastor, the class-leaders; and the body thus constituted would elect the delegates to the lay conference, license ministers to preach, and recommend for admission such as desire to join the Annual Conferences.



Rev. William Nast Brodbeck, D. D.

Dr. Brodbeck is pastor of Trinity Church, Charlestown District, Boston. He was born in Marietta, Ohio, June 25, 1847, and educated in the public schools of the State. At the age of seventeen he entered upon a business career, which he prosecuted successfully for several years. He then read law, but before entering upon its practice he was led to consecrate his life to the ministry, which he entered in 1872. He held leading appointments in the Cincinnati Conference, to which he belonged until he was transferred to the New England Conference and stationed at Tremont St. Church, Boston. He was elected to the General Conference of 1892. While pastor of the church in Brookline he was elected secretary of the Epworth League, but declined the position because of the importance and extent of the work in which he was then engaged. Dr. Brodbeck is well known throughout Methodism, East and West, and is much in demand for the dedication of churches and the presentation of the great questions of the day before Conferences and conventions. Pre-eminently a soul-winner, he has, by voice and pen, helped to summon the church to aggressive work spiritually, and contributed materially to the increase which has come to her fold.

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Another matter deserving careful attention by the coming legislative body, is that of

Lay Representation in the General Conference.

No grander step for the interests and success of Methodism was ever taken than when in 1872 laymen were admitted to the General Conference. According to that provision we now have two lay delegates from each Annual Conference, unless a Conference is so small as to be entitled to but one ministerial delegate, in which case it can have but one lay delegate. Now I believe most heartily that this representation on the part of the laity should be increased. At the last General Conference a proposition to equalize ministerial and lay representation was adopted, and ordered to be sent down to the Conferences for their concurrent action. The fact that this proposition did not retain the possibility of a separate vote by orders when legally demanded, has ensured its defeat. The next General Conference should submit to the Annual Conferences an amendment to the second restrictive rule, providing for equal ministerial and lay representation, and retaining the separate vote feature, which, after receiving the requisite three-fourths votes of our Annual Conferences, and the two-thirds vote of the General Conference, shall become the law and practice of our church.

All this naturally suggests another necessary change in this direction—

The Admission of Women as Lay Delegates to the General Conference.

I thoroughly believe that women should be

lay representation amendment to our Restrictive Rules, and the understanding of the General Conference which interpreted the meaning of the word "layman," and the decision of the Judiciary Committee of the General Conference of 1888, that they are now eligible to such election and admission. Furthermore, I do not wish to see them members of that body until they can become such in a way that will meet with the approval of the sober and thoughtful judgment of our great church. And in my opinion they can well afford to wait a little longer for their admission, rather than to gain that admission through any means which will not meet with such full recognition and approval. If the present Baltimore Amendment which is being voted on by our Conferences shall receive the necessary three-fourths votes of their members, present and voting, and the requisite two-thirds vote at the hands of the coming General Conference, then their eligibility should be declared at once. If this should not be the result of these votes upon the present amendment, then the General Conference of 1896 should send down to the Annual Conferences a similar amendment to be voted on during the following quadrennium. And who doubts that if this should be done such an amendment would carry triumphantly, not only in the votes of the Conferences, but also in that of the General Conference? The growth of sentiment in the church in this direction during the present quadrennium has been almost phenomenal. It will be still greater during the coming quadrennium if the question is not constitutionally decided as the result of the vote during the present one.

Another subject requiring wise thought and legislation is that of

The Removal of the Time Limit.

That something must be done to better adjust our itinerant system to the changed condition of affairs, and especially to the needs of our great cities, all are practically

agreed. I have heard no argument against the removal of the limit which has not contained the admission that exceptional cases must be provided for in some way. The only question has been, "In what way may these be best provided for?" Now my own judgment is that this can best be done by the removal of the limit altogether. As has been ably shown by Dr. D. Sherman in an article in ZION'S HERALD, the limit as we now have it does not touch the great body of our ministry. If it were removed altogether, such removal would practically only provide for exceptional cases, but would provide for them in a manner the least objectionable or dangerous of any that has been suggested. It will require many years of experience under an unlimited pastorate before long pastorates in our denomination will become frequent. As a church we have had more than a hundred years of training under a system of frequent changes. The effects of such a training cannot be overcome in a day, nor even in a generation. Very few of our ministers will desire to remain longer than the present limit in a charge, and very few charges will care to have their pastors remain longer. But when it does become desirable to continue the relation, it can be done without a process of ecclesiastical ledgerdom which must be demoralizing to the consciences of all concerned and hurtful to our itinerant system as a whole. Now while I believe that every interest of our church would be subserved by the removal of the limit, and none injured by it, yet I am not sure in my own mind that the church is quite ready for the change. The opposition to the removal manifested on the part of the laity since the last General Conference is a serious factor which ought to be well considered. To remove the limit in the face of strong opposition in the ranks of the laity, would, it seems to me, tend only to seriously increase rather than to diminish the embarrassments of the pastors. It might be well for the coming General Conference to send down to our churches a proposition covering the ground, to be voted on by them during the next quadrennium, and thus get at the sober judgment and wish of the faithful men and women who are so grandly sustaining and carrying forward the great enterprises of our Methodism. I cannot see how any vital interest could suffer greatly by deferring final action on the subject four years longer. Surely it would be better that so vital a change in our ecclesiastical system should not be made hastily, but should have the endorsement and hearty co-operation of a large proportion of both our devoted ministry and laity.

Such are some of the changes which I believe the coming General Conference should wisely consider, and for which wise provision should be made. There are some other important interests which need adjustment rather than reform in the strict sense of that term. One of these is the

Deaconess Office in Our Church.

The present legislation with regard to this important movement was designed to be only tentative, and has, therefore, in view of the rapid development and enlargement of the work, become vague and insufficient. What is to be the precise character of this work and the relation of the workers? Are our deaconesses to be simply a class of missionary workers distinguishable from others who are not deaconesses simply by the fact of their living together? Or are they to be a distinct class of workers, having in a peculiar sense the sanction and authority of the church upon them, distinguished from all others by a garb which shall be uniform throughout the church, working without salary for a bare maintenance, with provision made by the church at large for their care and support when worn out either by sickness or age? These are questions which must be met, and wisely met, if we are to enlist the sympathies and labors of many educated, thoughtful young women who are ready to give their lives to such service when it shall have a distinctive character of its own. As the legislation now stands our deaconesses are neither one thing nor the other—neither ordinary missionary workers nor incumbents of an office which stands out in clear distinction and with marked characteristics.

I am not unaware that many conscientious ministers of our church believe that we need some reform or change in the character of our episcopacy; that it should cease to partake of the nature of a general superintendency, and become diocesan in its scope and prerogatives; nor that one of our most honored missionary bishops has written a valuable article on the subject for

our *Methodist Review*. But thus far in my practical experience with the working of our present system, and with the knowledge I have acquired as to the value of our general superintendency in the past, I have never been able to convince my own judgment that such a change would be helpful to our general interests as a church. With our present thorough system of oversight growing out of our presiding elders' districts, with a representative of the general superintendent at the head of each, it seems to me we have better results than we possibly could have with a diocesan episcopate, with its accompanying loss of such thorough district supervision. Neither have I been able to believe that the interests of the individual pastors would be conserved by having those interests in the hands of the same man for a succession of years. I am sure the abilities of every minister of our church will more certainly receive just recognition by coming under the scrutiny of different men from year to year. Neither have I been able to believe that the best interests of any section of the church as a whole will be served so well by having only one and the same man come in touch with it continuously for a number of years. The coming into such a section, annually and in alternation, of men having different views and methods, is an inspiration and help to every department of its work.

Other reforms have been suggested as necessary, but these I have mentioned I am sure are occupying the thought of the church most, and are most imperatively needed at the hands of the coming General Conference. That those who may constitute said important body may be divinely guided in their deliberations, and be able to sink all mere personal preferences or prejudices in a common and honest desire to reach such conclusions as shall most certainly tend to the glory of God and the highest interests of our great Methodism, will be the prayer of every lover of the Lord Jesus Christ, and of the church which He has so signally blessed and honored in the past.

Boston, Mass.

OUR CHICAGO LETTER.

"Dearborn."

FOR several weeks the weather has legitimately claimed a large share of the thought of the average citizen. Following an earthquake, which was generally felt throughout this portion of the State, came snowstorms so severe as to block railroad and street-car traffic for a considerable time. After some three weeks of unusually cold weather, the temperature suddenly rose, rapidly melting the heavy fall of snow. On Wednesday, Dec. 18, it began to rain. By Thursday the sewers all over the city and suburbs were filled and the water began to back into cellars and basements. South Chicago and the lowlands in the Stony Island district became a vast lagoon. Block pavements were carried away and the citizens were obliged to find their homes by means of rafts. Furnace fires were everywhere extinguished. The Chicago River continued to rise until the course of its current was changed and it began to empty its filthy waters into Lake Michigan, thus contaminating the city's water supply. The only redeeming features of the great flood are that the streets are cleaned and that the "oldest inhabitant" is speechless.

As if nature were not doing its share in the way of surprises, we have been given an artificial earthquake within a fortnight. At Romeo, on the great drainage canal, was stored an immense quantity of dynamite for blasting purposes. Early Friday morning, Dec. 28, two colored men entered the storage house for cartridges. One of them struck a match which appeared to go out. It was thrown on the floor and immediately there was a blaze. The men ran for their lives and, as it seemed, miraculously escaped. The earth was shaken for over fifty miles around. Indeed, reports came from as far east as La Porte, Ind., more than seventy miles from the scene of the explosion, that many persons were aroused out of a sound sleep by the shock. Strange as it may seem, no one was injured, though great rocks were hurled through several buildings.

However, the weather disturbances did not cause any decrease in the amount of Christmas shopping. On the other hand, the great State Street dealers—Marshall, Field & Co., Carson, Pirie, Scott & Co., Mandel's, Siegel, Cooper & Co.—all declare that the sales this year surpass those of the

World's Fair period; surpass, in fact, any similar period in the history of Chicago. Siegel, Cooper & Co.'s sales on Monday, Dec. 23, aggregated more than \$100,000. Nor was the increase confined to the great department stores. The book, music, jewelry and furniture dealers report a great revival in Christmas trade. Our own Book Concern was crowded almost to suffocation for several days. How any one could have resisted the tempting display which Dr. Curtis, with admirable judgment and taste, had arranged for all ages and classes, it is difficult to say. The writer is familiar with Chicago's book stores and, for that reason, it is an especial pleasure to note the evidences of judicious selection of books, the arrangement of stock, and, above all, the unusual courtesy of salesmen which impress one at our Book Room. I say this all the more cheerfully as our people are not usually as ready to praise a good servant of the church in his careful attention to business matters as when he indifferently occupies a platform. Dr. Curtis, so far as one may judge from what he sees, has done very well indeed with the materials at his hand. It would seem that those in authority might provide better facilities for the business of our Chicago house. As the centre of our Epworth League work, the Chicago branch ought to be furnished with every opportunity for doing all kinds of printing, as well as with ample room for the display and sale of goods.

At the last session of the Rock River Conference a committee of prominent ministers, appointed a year before to investigate the Chicago Forward Movement, made a report endorsing the work in every particular. The fact was cited that "during the past year 2,000 visits were made, all the sick unable to hire a doctor cared for, clothes furnished, the hungry fed, and work found for the unemployed." Among other things it was noted that "about 1,300 have professed conversion." In view of the opposition of the Chicago Home Missionary and Church Extension Society to the Forward Movement, on the professed ground that the latter was not a Methodist institution and hence was not worthy of Methodist patronage, the presiding Bishop appointed a commission of five ministers and laymen to decide that momentous question. The ruling of the Bishop is that if the Forward Movement is a Methodist affair, Dr. Gray, the superintendent, cannot be appointed to his present office unless he transfers to the Rock River Conference. If it is not a Methodist institution, why, then, his present Conference relations need not be disturbed. The charter of the Forward Movement provides that: "The board of trustees shall consist of nine, two-thirds of whom shall be members of the Methodist Episcopal Church, under whose auspices the object shall be carried out." To the average person this would seem to define pretty clearly the relation of the enterprise to Methodism; but in these days, when the Methodist Church is growing so rapidly, too much care cannot be taken lest some unauthorized institution presume to help us in saving the poor and neglected. The commission should be on its guard. If the Epworth House goes on saving souls at the rate of 1,300 a year, some of these converted men may suddenly descend upon our empty churches and create a stampede. By the way, what has become of that commission? Is it deep in church law, or has it lost itself in the labyrinth of medieval ecclesiasticism? Surely it has not forgotten its very important, not to say critical, duties.

There is nothing in our Chicago Methodism which does more to commend the church to press and public than the Chicago Training School for City, Home and Foreign Missions and its related deaconess work. As is well known, the soul of this enterprise is Mrs. Lucy Rider Meyer, whose enthusiasm is only equaled by her rare business qualities. For some time the Training School has been located on the North Side. Through the generosity of Mr. N. W. Harris, the millionaire Methodist banker of this city, a lot 150 by 160 feet, worth \$20,000, was purchased on the corner of Indiana Ave. and Fifth Street, on the South Side. A splendid building 140 by 40 feet, six stories in height, of brick with stone basement and facings, has just been completed. The interior is of Georgia pine, has three large public rooms, 109 sleeping rooms, offices, etc., and will accommodate, without crowding, 160 persons. Of the \$30,000 required for the erection of this building, but \$2,500 is yet to be provided for. The dedication took place on Dec. 20. Rev. W. O. Shepard, pastor of Oakland Methodist Episco-

pal Church, and Bishop Nide made addresses. Music was furnished by the school choir. Besides this new property, the institution still holds its old building and lot worth \$50,000, owns an orphanage at Lake Bluff worth \$7,000, with accommodations for eighty children, and a sanitarium at the same place valued at \$10,000. Mrs. Meyer's "Shorter Bible," recently issued by Hunt & Eaton, has received much attention from the daily papers. The *Tribune* devoted two columns to a review of it.

The old and politically famous Grand Pacific Hotel property has recently come into the hands of Northwestern University, which has owned the largest share of the lot on which the hotel stands for many years. But the University would doubtless regard it as a favor if some one would take the hostility off its hands. The lot is well situated, directly opposite the Board of Trade building, in a neighborhood convenient to the great railroad stations. After some discussion and considerable effort to rent the property, it has been decided by the trustees to erect a modern and thoroughly equipped office building to cost over a million dollars. It will be as high as the law allows, of fire-proof materials and as perfect in construction as possible. It may not be generally known that the University has a special charter from the State, granted before the present State constitution went into effect, exempting forever all the University's property from taxation. This charter was brought before the Supreme Court on a test case, and it was decided that the charter was in the nature of a contract and must hold. The fact of exemption from taxation would seem to give the University every opportunity as a competitor in the undertaking named above.

Two committees, representing the Epworth League and Christian Endeavor Society, met in joint session Dec. 14, and passed resolutions in favor of removing, so far as possible, all causes of friction between the two organizations. It was also recommended that common devotional topics be prepared by committees from both societies. It will be a matter of great regret if the authorities do not ratify these excellent resolutions.

The Preachers' Meeting has been marked by interesting topics of late. Dr. Little gave an excellent paper on Augustine a few weeks ago. He was followed by Prof. Salisbury, of Chicago University, on the antiquity of man. On Monday, Dec. 30, Rev. D. M. Tompkins, of Wheaton, Ill., gave a scholarly paper on "Comparative Religions."

One of our suburban churches, which has had a rather trying experience during its short existence, is in trouble again. Its

pastor has been widely accused of plagiarism. This is extremely unfortunate for all concerned. We shall all rejoice if the charge can be successfully refuted.

ETHICIZING ESCHATOLOGY.

Rev. Joseph Fullman, D. D.

A GREAT phrase is not only a *cri de guerre*, it is sometimes a battle-ship. Wm. H. Seward's phrase, "an irrepressible conflict," made the civil war inevitable. Prof. W. T. Davison, of England (to whom we owe very much for his lucid and Christian teachings in the *HERALD*), has in a recent article made use of a most significant phrase, "ethicizing eschatology." He quotes a prominent writer as saying that "nothing was more wanted in Christianity than the ethicizing of eschatology." We give thanks to the Professor for the phrase. There are many in the church today, both laymen and ministers, who have an abiding conviction that the severe traditional eschatology taught to us in our childhood is discordant with Christian ethics, and is not less discordant with that ultimate test of all religious truth, the character of God as revealed by Christ. And the Professor seems to sympathize with this discontent. He writes of "a number of considerations which if they were adequately taken into the account, would very greatly modify the doctrine as it has often been presented to the world." In his criticism of Dr. Salmund's treatise on Immortality he wonders why the learned Scotchman, while giving much space to Hindu and Egyptian mythology, found no light for the solemn theme of human destiny in philosophy and the teachings of the great poets.

Not that the Professor is not orthodox, for he accepts without qualification Prof. Salmund's conclusion that "Christ's own teachings give the significance of finality to the moral decisions of the present life. . . . They nowhere speak of a place of repentance in the next world." But he demands some change in the statement of the orthodox doctrine, and reminds us that Paul presented the truth so as to "commend it to every man's conscience in the sight of God." "No religious truth," he says, "will hold the intellect which does not also hold the conscience; and perhaps there is a danger lest this particular doctrine shall fail to keep its hold on the modern conscience."

One cannot help earnest reflection as he peruses this article of Prof. Davison. It is a symptom of unrest and a sign of the times. The Professor is a mediator between the old and the new eschatology for the conservative Methodists of England, just as Dr. R. F. Horton, whom he quotes and whose radical views he deprecates, is a mediator for the Congregationalists of England, while the Aberdeen Professor Salmund is a mediator for Scotch Presbyterians of the Free Church.

These distinguished men seem to find more authority in the teachings of Christ than in those of the Apostles. Dr. Horton is emphatic in this. Prof. Davison leans on the testimony of Christ concerning the fate of the wicked, but rejects Salmund's interpretation of "preaching to the spirits in prison" (1 Pet. 3: 18), and says it is inconceivable that the expression, "Christ in spirit went and preached unto the spirits in prison," refers to Noah's preaching to the antediluvians. Dean Alford says this passage



The Personal Side Of George Washington

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"throws blessed light on one of the darkest enigmas of the divine justice."

But what right have we to give more weight to the words of Christ than to those of Peter or other Apostles? Have we not here a new doctrine of inspiration? And if we may not trust implicitly the teachings of the Apostles concerning things to come, how can we trust them as reporters of the words of Christ? A verbal and plenary theory of inspiration which claims infallibility we can understand, but we are all at sea if told that the teachings of the Apostles have secondary authority, while their records of the words of Christ are infallible. Has not the church to face with more candor than it has yet done this question of inspiration?

The Professor's declaration that "no religious truth will hold the intellect which does not also hold the conscience," is a most serious one. This seems to say that the grammar and lexicon are not the only guides in the interpretation of Scripture, but that the moral sense, or, as it has been called of late, the Christian consciousness, has a high function in the settlement of doctrine. But what shall be the authority of the Christian consciousness? We know that it had tremendous influence in the great discussion which ended in the repudiation of Calvinism, for it was not exegesis but conscience that triumphed in the Methodist reformation.

Prof. Roswell D. Hitchcock used to say that the church had settled its Christology, its eschatology was yet to be settled. Recall the differences of opinion concerning the Second Advent, pre- and post-millennialism, the resurrection of the body, and the judgment. The ablest interpreters among those who hold a strict theory of plenary inspiration are pre-millennialists. In opposition to these is a philosophic school who spiritualize all references to the Parousia and the resurrection. Our own church has its full quota of these. Between these literalists and philosophers, as between Boylla and Charybdis, an attempt is made by our safe men, the conservative radicals of theology, to steer a middle course; that is to say, they sail by the grammar and dictionary when it is safe so to do, but in stress of weather they ease the ship by spiritualizing, which is a process equivalent to throwing out cargo in navigation. Meantime, while the professors and scholars, like Ajax and Hector before Troy, are lost in the dust of their own combat, the working pastors are ambiguous on the questions in dispute.

Surely we do well to remember that these questions are not of the essence of faith. It has not pleased God to lift the veil that secludes the dispensations of the hereafter, and we make a mistake if we go to our Bible to find a doomsday book of eternity. The historic Christ, as summed up in the Apostles' Creed, is sufficient basis for ethics in philosophy and motive in conduct, and furnishes a sublime appeal to the moral and imaginative nature of man. Concerning many of the mysteries of religion our attitude should be one of Christian agnosticism, of humility and silence.

Ignorance and trust are among God's agencies in training souls. The pulpit should herald no message of universal restoration. None can find warrant for it in the Scriptures. With equal conviction it should refrain from teaching the annihilation of the wicked. The pulpit should find the basis of morals and the sanctions of God's law in the inseparable relations of sin and death, of righteousness and life; that sin and holiness differ not by preferability one to another, but by incompatibility high as heaven and deep as the nethermost pit of hell. It should proclaim that "whatsoever a man sows, that shall he reap;" that in morals as in physics law is inexorable, and only through the grace which arrests sin flows the mercy which stays punishment. Unrepented sin means misery in all worlds and eons. The wages of sin is death.

Bridgeport, Conn.

The *Christian Register* observes that "Aaron and Hur did not support Moses by hiring a pew, and then staying away from church: they did it by their personal presence."

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Death of the Nestor of New England Methodism.

REV. JOHN B. HUSTED, a veteran itinerant, an honored member of the New England Southern Conference, and the St. John of our clerical circle, who so long remained as a benediction among us, has passed to the greater glories within the veil. The son of Nathaniel and Anna Husted, he was born in Alford, Mass., Dec. 24, 1804, and died at his home in Watertown, Mass., Jan. 8, 1896, having passed a little beyond his 91st birthday. Alford, the place of his birth, is one of the smallest rural towns of



Rev. John B. Husted.

western Massachusetts, but, like all that region of country, was settled by a substantial and worthy class of people. Though the advantages of the place for education were meagre, young Husted made the most of the public school and extended his studies at the Stockbridge Academy; and for four or five years thereafter he was a successful school-teacher in the neighboring towns of Amherst, N. Y., Salisbury, Conn., and Egremont and Richmond in this State.

In 1826, when he was twenty-two years old, he joined the New York Conference with nineteen others, all of whom long since disappeared. The Conference at that date included western Massachusetts and Vermont; and Mr. Husted had for his first circuit Leyden, including several of the hill towns of Massachusetts and others across the line in Vermont. It was a rugged territory, requiring extended travel and almost daily preaching, but the people were of the best and good societies were organized. On this first circuit he was received with favor and accomplished a good work. Few young preachers of the period remained in the same charge more than one year; but the popularity and usefulness of young Husted ensured him the full two years. The popularity with which he began continued with him through his entire ministry and enabled him to hold some of the best charges in the several Conferences to which he belonged.

At the close of his term on Leyden circuit, he was transferred to Maine, where, at the time, there was a demand for additional ministers. In this Eastern Conference he was received with great favor by the churches at Beth, Augusta, Bangor, Hallowell, Portland and Gardiner. During his term in Maine he was four years presiding elder of Bangor District, one hundred and fifty miles in length. He was the last surviving member of the General Conference of 1836, in which the antislavery controversy was opened by Rev. Orange Scott, a delegate from the New England Conference. In 1841 he was transferred to the New England Conference and stationed at Bromfield St., then the very foremost charge in the Conference. After a fruitful ministry for a full term, he passed to South St., Lynn, where he spent another delightful term. At the close of his term in Lynn, he was obliged, on account of his eyes, to withdraw from the work for a season of needed rest. He spent four years in his native town. Though unable to engage in study, he preached nearly every Sunday to his neighbors, holding the only religious service in the place. After this long period of rest he found himself sufficiently recovered to resume the regular itinerant work. Entering the then Providence Conference, he was stationed successively and with popular favor at Chestnut St., Providence, North Bridgewater (now Brockton), Nantucket, Newport, North Manchester, Fairhaven, Centerville, Monument (now Bourne), North Easton and North Cohasset. After forty-six years in the itinerancy, he thought it best to retire from active work, and in 1872 he purchased a place in Watertown where he resided for the nearly a quarter of a century that remained to him in this life. He had fought a good fight and finished with joy and the Master's approval that part of his course which required the full strength of manhood.

By everybody who knew him our departed brother was recognized as a true and noble man in whom were united the best qualities of mind and heart. A diligent student in his line and an active worker in whatever his hands found to do, he possessed also a delicate moral sense

and a generous flow of sympathy, ensuring an admirable balance of natural powers. In a character so rounded and complete no special feature was brought out into great prominence. One felt the whole man. In his case Christianity came in to give a marvelous finish to an excellent natural character. With depth of conviction and strength of purpose were joined tact and gentleness, a sense of humor and a cheerful temper, which gave him great facility in dealing with men. With such gracious characteristics, he became a model preacher and pastor.

In some respects, the last quarter of a century of his life, spent at Watertown, was the most remarkable. Though advancing into the sober autumn, he was always cheerful and hopeful. The optimistic temper of Christianity never forsook him, even amid the oncoming infirmities of advanced age. Up to the very last he maintained an interest in all current questions of the church and nation. He enjoyed the gatherings of the church. Always at the sessions of his Conference, he was also a constant attendant at the weekly meetings of the preachers in Boston. His venerable figure, which made a feature in the assembly in his place near the platform, will be greatly missed.

The last Sunday of his life, though cold, found him at church. The effort was probably too much for him. The chill received by the exposure was felt on Monday and Tuesday, and on Wednesday the flame which had burned to the socket went out.

He was fortunate in children who cherished him with the utmost tenderness and sympathy—Richard W. Husted, well and honorably known in business and church circles, Mrs. Southworth and Mrs. Boatwick. The latter was able to be with him through all these later years, and to anticipate every want. We cannot know how much of life and happiness were added by these tender ministrations. Unable to use his own eyes for reading, he was happy in knowing that a reader was at hand to open to him the Scriptures and other good books and to make known to him the contents of ZION'S HERALD and the *Christian Advocate*, together with those of the daily press and current magazines.

Though this noble life has passed out from us, his example and the odor of his virtues remain for our guidance and inspiration. It was a life remarkable for its quality and service as well as its length.

The funeral took place in the new church at Watertown at 1 o'clock Saturday. Rev. C. A. Littlefield officiated, assisted by Bishop Vincent, Dr. Wm. McDonald and Rev. G. W. Hunt. Only the burial service according to our Ritual was read.

THE WESLEYAN HOME.

Miss C. A. Richardson.

THE Wesleyan Home at Newton has just closed a successful year under the auspices of the Woman's Foreign Missionary Society. Notwithstanding the fact that its treasury has suffered from the universal depreciation of income from invested funds, all expenses have been met and some additions to the comfort of the Home have been made through the generosity of the original donors and the gifts of friends. Thanksgiving and Christmas dinners, a barrel of fruit, a Santa Claus box, a desk, two framed pictures, and lastly a piano—the contribution of several interested friends—have brought much brightness into the Home.

During the year the Misses Duff, daughters of Rev. John Duff, of Jamaica, have continued their stay and are making good progress in school. Dr. and Mrs. Stuart returned in the spring to India, and have written gratifying letters expressive of their appreciation of the

kindness shown to them and their children while at the Home. Mrs. Rachel Baker, after being at the Home one year, has located in the town. Dr. and Mrs. Waugh, who are at home on a year's leave from North India, are now with a son and daughter at the Home. Mrs. Siles, of Fitchburg, and a son and daughter, were temporarily accommodated while seeking a permanent home for themselves. Miss Hall, of Rome, with a little Italian girl, are there at present.

The careful administration of Miss Churchill in the early part of the year, and the present wise superintendence of Miss Harvey, promises a yet wider usefulness in the future.

The terms of admission to the children of missionaries are very reasonable, and special rates are given when circumstances seem to justify. A temporary home is granted to missionaries themselves when at home on furloughs whenever practicable. Arrangements can be made with Rev. Dr. S. L. Baldwin, recording secretary of the Missionary Society in New York, or with Miss Clementina Butler, of Newton Centre, president of the Wesleyan Home Association. To the children of missionaries desirous of securing an education in America the Newton public schools afford excellent facilities. The refining influences of a Home where care is taken in the development of heart and life and where an interest in the cause of missions is fostered, may result in securing future workers in foreign fields. A place for rest to returning missionaries, where they may feel independent because meeting their own expenses, in a Home provided as an expression of the grateful appreciation of those who have never entered foreign fields of labor, is sure to be a means of mutual blessing. It is devoutly hoped that this enterprise may prove a true home to many a missionary's child, who in maturer years shall bless God for its loving care and protection. To this end a kindly interest is besought which, prompting to remembrance of this Home, will give comfort and strength to those devoted men and women who have left the home-land to reach the far-away children of the one great Father of all.

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Woman's Foreign Missionary Society.

THE quarterly meeting of the New England Branch of the W. F. M. S. was held in Allston, Jan. 8. The morning session was devoted to regular business. After the opening service in the afternoon, Dr. George M. Steele gave some incidents in the life of Mrs. Ellen Hunt Curtis. As a child, a young girl, a woman, she was earnest, sincere, loyal, devoted, a tireless worker. She fell a sacrifice to her own energy, to her love for work.

Following this was a prayer of consecration and a solo by Miss Piuta. Miss Mabel Hartford was received with great enthusiasm, and delighted the large audience with an account of her work in Kucheng, China. She said: "It is good to be here. Vancouver was a pleasure, it was my own continent. Minneapolis and St. Louis brought me familiar faces, but New England is home." She told of the day schools, nineteen in the district, where they take little girls from the homes. Sometimes the women also come, anxious to learn to read. This is the way to reach the homes. One-half the families in one church have become Christians through the day schools. We all cry for an orphan or some one in a boarding school to support. "Ask for a day school," Miss Hartford said; "thirty dollars will support twenty one year in the day school." She spoke of the training schools for day-school teachers and Bible women; of the boarding schools having forty girls in each made up of the best from the day schools; and of the work of the Bible women. One of these visits in four villages, reading the Bible and instructing in the homes. The women in this district have raised \$100 and sent by Miss Hartford to America to be sent somewhere outside of China, for they wish to be a legitimate foreign missionary society. They also sent some articles they had made. These are for sale at Headquarters, 38 Bromfield St. The great need at Kucheng now is new buildings. Miss Hartford was somewhat of a veteran in China when she went to this district, and had become acclimated so that she could endure living in a portion of the chapel which the doctors had condemned as unsafe and malarious. But Miss Todd, who has just gone out, must succumb to the climate under such circumstances. By request and very humbly Miss Hartford told of her deliverance from death at the time of the massacre.

Rev. Dr. Waugh, thirty-six years a missionary in India, gave a very bright and interesting talk, putting us all in close touch with his work. He referred to the first days of woman's work, of the efforts to gain entrance to the zenana, and how wonderfully God had opened up the way until there are 100,000 native Christians in India.

Miss Ruth Sites was not present, having been detained in London by delay of necessary legal papers for the admission of a cultivated Chinese lady who comes to travel in our land in preparation for work among her own people.

Mrs. Sites, the next speaker, referred to the time when she was the only foreign missionary lady in Foochow, and spoke briefly of her attempts to train the first Bible reader in China.

A vote of thanks was tendered the Allston auxiliary for their courteous entertainment. The meeting then adjourned.

BERTHA MANSFIELD FREEMAN,
For the Secretary.

The Conferences.

Maine Conference.

Augusta District.

Richmond.—There is a healthy religious interest in the church. During union services in the fall a number were converted. Improvements have been made upon the church grounds. The old horse-shed has been taken away and a high, substantial fence built in its place. A small house for wood and coal has also been built near the vestry. Sabbath evening, Dec. 22, a Christmas union service was held in the Congregational church. Appropriate addresses were made by the pastors of the Congregational and Methodist churches and by the presiding elder.

Wilton.—The dedication of the new vestries took place, Tuesday evening, Dec. 31. The evening was fine and the attendance good. Because it was watch-night but few preachers could leave their meetings to attend. The pastor was assisted in the services by Rev. J. M. Woodbury, a former pastor, and the presiding elder preached the sermon and offered the dedicatory prayer. Dr. Blake read a very interesting report of the building committee and of the finances. Pledges of \$47 were taken, which was more than enough to meet the deficiency, so the building was dedicated without debt. Capt. G. R. Fernald, in behalf of the trustees, presented the house for dedication.

The vestries are in the rear of the church, opening into it by a door by the side of the pulpit. They are 36 by 24 feet, and 13 feet high, with folding doors between them. The walls are tinted in harmony with the painting of the wood-work. The vestries project by the south side of the church sufficient for an entrance and

vestibule. A fine new furnace has been put under the church. The vestries are heated by a large stove. The cost of all was a little over \$800.

After the dedicatory services a reception was held for an hour. Cake and coffee were served and greetings exchanged. A watch meeting of deep spiritual interest followed. Many testified who had been converted but a short time. All but two in the house spent the last moments of the old year on their knees in silent prayer.

Rev. F. H. Blakford, an evangelist, assisted in revival services here for four weeks with very good results. Twenty-eight professed conversion, sixteen were reclaimed, and many were quickened in their spirituality. The pastor has received 20 on probation and 15 have been baptized. The Epworth League numbers 42, the Junior League 35 and the Sunday-school averages 80. Rev. B. F. Fickett and his people are greatly encouraged.

Wayne.—A very sad accident occurred Saturday evening, Dec. 28, in the drowning of Frank Bishop, the only son of Mr. Samuel Bishop. While skating on the pond he went into an open place. Although he was seen to go in, and friends were on the spot immediately, and every effort was made to rescue him, all was without avail. His funeral took place in the church, Dec. 31. A large congregation attended. Rev. C. A. Laughton preached. The members of his school furnished out flowers and sat in a body by the side of the relatives. The sympathy of the whole place was called out. Frank was sixteen years old. He had a clear conversion about a year ago, and was baptized and joined the church last July. He maintained a consistent Christian life and bade fair to be a noble Christian man.

The wood-work around the register in the church took fire in time of service last Sabbath, but by prompt effort the fire was extinguished.

Augusta.—A New Year's reception to the public was given in the vestry of the church by Rev. and Mrs. C. S. Cummings, and was a success in every sense of the word. The reception was from 8 to 10, and five hundred people extended greetings. The vestries were finely decorated and the tables beautifully adorned with flowers, an orchestra furnished music, and leas were served by a caterer, the waiters being members of the Epworth League.

Lewiston District.

Rumford Falls.—A new bell weighing one thousand pounds called the people to worship, Dec. 22. During the eight months of the current year Rev. G. B. Hannaford has collected and applied for building purposes \$1,016. At this writing extra meetings are in progress.

Buckfield.—The mild weather of later December enabled our people here to lay the foundations of the new Epworth League parlor—a vestry 30 x 15 feet, located at the rear of the church edifice. This additional room will meet the need for watch-night meetings. Rev. P. W. Badler, the pastor, preaches here in the morning; at East Buckfield at 2 P. M.; and at North Buckfield at 4 P. M. every Sunday.

Rumford Centre.—The pastor, Rev. W. H. Congdon, was generously remembered at Christmas. Mrs. Congdon, who has been in ill health, is slowly improving. Preaching services at Newry have been discontinued until next spring.

Lisbon and Lisbon Falls.—Watch-night services were held at Lisbon, with sermons by Rev. Mr. Downey, pastor of the Free Baptist Church, and the presiding elder. Three persons have been recently admitted into full membership. At Lisbon Falls, through the zealous efforts of Leman Bard, steward and trustee, the church edifice has been newly painted at an expense of \$94. Religious work is still continued at Pejepscot, under the direction of Rev. E. Taylor and the Epworth League.

Andover.—Spring water from the mountain-side has been piped to the new parsonage. A stable will be built a few months later. The work prospers under Rev. W. H. Varney, whose return for the third year is desired. L. D. Hanson, one of the oldest members and an official since the church was organized, is confined to his house by rheumatism.

Mechanic Falls.—This charge rejoices in the coming of new business to town and in increased wages for men employed in the old. During the recent dull times our church work was weakened by the removal of several members; but a spirit of hope and courage animates the people, conditions are improving, and the year will doubtless close well.

West Paris.—The pastor, Rev. A. K. Bryant, and family have moved from the parsonage at Trapp Corner into a tenement at West Paris, located near the church. Seven persons were baptized at West Paris in September. Extra meetings were held at Greenwood in November, and eleven converts were added to the many already won; eleven horse-sheds have been built in the rear of the church at a cost of \$100. During the last three years the church at Greenwood has been not simply renewed, but resurrected. At North Paris the new edifice is greatly enjoyed by our people, while the Baptist society, to whom was left the use of the "old church," has shown a commendable enterprise in repairing the same. Competition in the Lord's work

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often proves a good thing, provided it remain sweet and healthy and Christian.

Naples.—The health of the pastor, Rev. H. A. Pearce, has so far improved that he has established preaching service at Edes Falls, three miles distant, with good interest and attendance. The Christmas tree bore a \$200 overcoat for the pastor—a testimonial of the appreciation of the people.

Many of our societies kept Christmas, and pastors and families were remembered with gifts too numerous to mention. It is feared that the old-fashioned watch-night service had less frequent observance.

Personal.—Mr. Elmer Thomas, only son of S. D. Thomas, of Lewiston, died in Auburn Jan. 1, after a brief illness. Mr. Thomas and wife visited the Atlanta Exposition and both were stricken with typhoid fever upon their return North. Mr. Thomas was a successful architect, recently established in Lewiston. He was interested in the High Street M. E. Church and an attendant upon its services. Exemplary and beloved, his sudden and unexpected death is a sad loss to home, church and community.

JUNIOR.

Vermont Conference.

St. Johnsbury District.

One of our most successful ministers in New England is Rev. W. R. Davenport, of Barre, Vt. our reporter for the St. Johnsbury District of the Vermont Conference. The presiding elder of the district, Rev. Joseph Hamilton, informs us that the work of the church in Barre is signally prosperous. He writes: "I spent New Year's day and the following Sunday with Mr. Davenport. New Year's day they had dinner and supper in the dining-room of their new church. About 250 persons were present each time. In the afternoon Mr. Davenport had reports from the officers of his church. Average attendance of congregation for the year, 229; Sunday-school, 194; Epworth League, 101; mid-week prayer-meeting, 65; class-meeting, 35. Mr. Davenport does not only work hard himself, but he knows how to keep his church at work. He has the confidence of his church and is very popular in the city. He is drawing large congregations to his Sunday evening preaching services. The first Sunday of the New Year eleven asked for prayers in his congregation. The quarterly conference voted unanimously for his return the fourth year. The work is going well on the district. Quite a number of the pastors report good revivals."—Editor ZION'S HERALD.

Plainfield.—The pastor, Rev. J. Edward Farrow, received a purse of \$25 and other valuable presents at Christmas. The congregations are now larger than at any other time during the present pastorate, and various interests seem to be flourishing.

Barton.—Ten persons were received into the church last Sunday in December. Presiding Elder Hamilton preached a very acceptable sermon in the evening.

Barton Landing.—Nine persons were baptized and received into the church by Dr. Rowland, Dec. 29.

Newport Centre.—The Salvation Army has struck this place and opened up special meetings since the very successful revival conducted by Pastor McNeil and Miss Genevieve Gates, the Conference deaconess.

Westfield.—Rev. and Mrs. Albert Gregory were presented with an elegant easy chair and

(Continued on Page 11.)

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The Family.

SHUT IN.

N. A. M. Roe.

Shut in from the heartache and strife,
Away from the street,
Away from the noise and the clamor,
No stranger I meet.

I live in a world wide with glory,
My heaven is bright.
I dream of a beautiful city
With angels of light.

I see through the lonesome valleys
The lilies in bloom,
The sun o'er the distant mountains
Pierces the gloom.

And when through the midnight hours
I shiver with pain,
I think of those who shall never
Be weary again.

Worcester, Mass.

Thoughts for the Thoughtful.

"God grants no overplus of power; 'tis shed
Like morning manna. Yet we dare to bow
And ask, 'Give us today our morrow's
bread.'"

Never too poor, too ugly, too dull, too
sick, too friendless, to be useful to some
one. — Kate Gannett Wells.

If you do not wish for His kingdom,
don't pray for it. But if you do, you must
do more than pray for it; you must work
for it. — Ruskin.

This truth comes to us more and more the
longer we live, that on what field or in
what uniform or with what aims we do our
duty matters very little, or even what our
duty is, great or small, splendid or obscure.
Only to find our duty certain and some-
where, somehow do it faithfully, makes us
good, strong, happy, and useful men, and
tunes our lives into some feeble echo of
the life of God. — Phillips Brooks.

I have said and I feel that my sorrows
lead me to God, my joys drive me to Him.
One is so overfull when much happiness
comes, how can he help running to the
great Giver to thank Him? Often slowly,
slowly, do we step when griefs make our
feet heavy; still as surely if not as quickly
we find our way to Him even when our sad-
ness guides us, and in either case we are
strengthened. — Rev. Louise S. Baker.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling
eye,
"The anvil wears the hammers out, you
know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was
heard,
The anvil is unharmed — the hammers gone.
— John Clifford, D. D.

I have seen a little plant beneath an oak
tree sheltered from the storm and wind and
rain, and it felt pleased and happy to be so
screened; but I have seen the woodman
come with his axe and fell the oak, and the
little plant has trembled with fear because
its protection was removed. "Alas for
me," it said, "the hot sun will scorch me,
the driving rain will drown me, and the
fierce wind will tear me up by the roots."
But, instead of these dreadful results, the
shelter being removed, the plant has
breathed freer air, drunk more of the dews
of heaven, received more of the light of the
sun, and it has sprung up and borne flowers
which else had never bloomed, and seeds
that never else had sown themselves in the
soil.

Be glad when God thus visits thee, when
He takes away these overshadowing but
dwarfing comforts, to make thee have a
clear way between thee and heaven, so that
heavenly gifts might come more plentifully
to thee. — Rev. C. H. Spurgeon.

The expression of self in work reacts on
the man, and makes him larger. The hum-
blest work gives dignity to the worker who
has put himself into it. Such an architect
as the great Richardson of our own time
must have felt this enlarged selfhood, as he
saw his ideas soaring skyward, like birds on
wings of stone. Such a poet as our own
Lowell must have felt this enlarged self-
hood, as he wrote the "Commemoration
Ode" or "The Cathedral." Such a roman-
tist as our own Hawthorne must have
felt this magnified power of himself as he
created the immortals. It seems to me that
this is somewhat the meaning of the words
written at the very beginning of the Bible,
in which it is said, "God saw everything
that He had made, and behold! it was very
good." This self-satisfaction of God with
His own work helps to prove how good and
great He Himself was. . . . The necessity
of work carries along with itself enlarge-
ment of selfhood. And this enlarged self-
hood means a larger humanity, and, if a
larger humanity, a better and stronger one.
Work magnifies. Ignorance minimizes.

The person of the worker becomes so great
that his own personality goes out into other
personalities. He masters them by his own
enlarging self-mastery. Work is thus both
a cause and a result in this self-mastery of
man. O my friends, thank God that you
are called to be workers! Thank God that
you are put in a world of work! Thank God
that you are put in an age that calls for
work! As you love your own self and wish
to have for yourself the largest selfhood,
ever and everywhere be a worker. — Rev.
Charles F. Thwing.

There are some of us old-fashioned Chris-
tians who still believe that a loving God
creates dark nights as well as bright noon-
days; that He not only permits trouble, but
sometimes sends troubles on His own chil-
dren for their spiritual profit. As many as
He loves, He sometimes corrects and
chastens. And a truly filial faith recog-
nizes that all His dealings are perfectly
right. "Happy is the man whom God cor-
recteth; therefore despise not thou the
chastening of the Almighty." I have seen
a farmer drive his plowshare through a vel-
vet greensward, and it looked like a harsh,
cruel process; but the farmer's eye foresaw
the springing blades of wheat, and that
within a few months that torn soil would
laugh with a golden harvest. Deep soul-
plowings bring rich fruits of the Spirit. . .
The day is God's and the night also. This
is as true in the realm of grace as in the
realm of nature. God orders the withdraw-
al of the sun at evening time, yet that very
withdrawal reveals new glories in the mid-
night sky. Then, how the creation widens
to our view! The stars that lay concealed
behind the noontide rays rush out and fill
the spangled canopy. So in the night sea-
sons which often descend upon the Chris-
tian, fresh glories of the divine love are
revealed, fresh power is given to our faith,
fresh victories are won, and a new develop-
ment is made of godly character. . . .
Bethany had to become a dark town to two
poor women before Jesus could flood it
with joy. Before Gethsemane's midnight
struggle Christ Himself chanted a hymn;
and happy is the man or woman who can go
into life's hard battle singing! The ear of
God hears no sublimer music than a Chris-
tian's songs in the night. — Theodore L. Cuyler,
D. D.

HOME LIFE IN GERMANY.

IN THREE PAPERS.

I.

Marion B. Knight.

"THE Germans are a domestic people."
The phrase is familiar to us all; but
it is as true as familiar.

The ideal German mother has not yet
heard of the "new woman." She will be
duly horrified when the news reaches her,
if, indeed, this fad of foolish talk does not
entirely wear itself out before it penetrates
the walls of domesticity within which the
contented German *frau* is now sitting.
However, this love of home, and more es-
pecially of the family, does not character-
ize woman alone. The German father ap-
pears often, and never to better advantage
than when surrounded by a half-dozen
children on his way to some place of
amusement.

Returning from church on a Sunday
morning, you will encounter scores of fam-
ily parties, the jolly father leading a pair of
youngsters by the hand, while mamma
brings up the rear with the older children,
the baby and the nurse. Don't think they
are going to church or Sunday-school,
though their conduct is as decorous as if
that were their destination. Not a bit of it!
They are off for the Zoological Gardens.
There the afternoon and early evening will
be spent in listening to the music, frolick-
ing with the children, and enjoying their
simple lunch (and beer) around the tiny
tables. Herr papa yields himself to the
children's play with an abandon rarely seen
in our own country.

But you must not suppose that the chil-
dren never go to church or are destitute of
religious instruction. They can put many
of our children to shame reciting Script-
ure, hymns, and the catechism. The Sun-
day-school is growing in favor in Ger-
many, but it is still in its cradle.

In the State Church, to which the large
majority belong, the children are confirmed
at the age of fourteen. At certain seasons
of the year you will frequently meet a
young girl on her way to confirmation.
You notice her particularly because she is
dressed all in black, wears white gloves,
carries a bouquet of flowers, and seldom
has her head covered.

The little lad of the household where we
roomed for a time was confirmed during
our stay. Naturally we were much inter-
ested. It was a great occasion. He was under
special instruction by the pastor for some
weeks before the time. As the day ap-
proached, the home atmosphere began to
teem with suggestions of the coming fea-
stivity; for "confirmation" is not only a
solemn ceremony, it is a great feast.

Berthold was having a new suit of clothes
— his confirmation suit of black; and Sis-

ter Agnes was making him a fine new shirt,
with beautiful hand-made tucks all down
the bosom. New shoes, new hat, new
everything, save the watch and chain
which brother Wilhelm lent for the occa-
sion, since the finances of the home did
not allow a new one. No German boy, ac-
cording to Wilhelm, is allowed to carry a
watch or smoke a cigar (!) till after he has
been confirmed. There are signs, too, of a
furbishing up of the mother's wardrobe.

The day dawned. The service is to be at
ten o'clock, but the family are up at five
beginning their preparations. The moth-
er's solemn air, which has been almost op-
pressive for two or three days, grows more
solemn still, and when she appears in her
neat widow's garb we hardly recognize her.
We have never seen her dressed up before,
as she usually spends Sunday in ironing
out the wrinkles of life instead of praying
them out.

Little Berthold comes to bid us good-by,
and holds out his black-gloved hand for a
warm grasp and a Godspeed — as I sup-
posed. Once and again, and yet again, he
comes! How stupid of me not to under-
stand! I ought to have had a confirmation
present ready for the little black hand; for
confirmation is also a time for the receiv-
ing of presents.

The ceremony was beautiful, simple and
solemn, as sincere as any similar service
with us.

Returned from the church, the feast be-
gins. Relatives and friends come in to
share the roast goose, the savory odors of
which fill the house. The room resounds
with merry laughter, and later the click of
glasses tells us that Berthold's health is
being drunk. As the merriment increases
care is taken to keep the doors closed, for
they know that those queer Americans
would not quite approve of wine-drinking
and card-playing on confirmation day!

But we must not judge German life alone
by what we see in a great city like Berlin.
Perhaps you would like to peep into a pro-
vincial home.

Come in through the low doorway and
walk slowly, for the passage is dark and
the stone paving uneven. This paving was
laid three hundred years ago, and the stones
have not worn evenly; but they will wear
another hundred years or so. The house is
old, old, old, but very clean. The little
maid is just finishing her daily washing of
the floors, and her face beams a good-nat-
ured welcome. We must go directly to the
kitchen, for it contains the most interesting
feature of the house — a stove, the like of
which you will not see again for many a
day, even in the country. It is a huge af-
fair about six feet long, three broad, and
two and a half high. At one end is a
large fire-box about four times the size of
that in our ranges. Lift up the large iron
cover, which moves on hinges, and look in.
The bottom of the fire-box is covered to a
depth of six inches with fine coke dust.
Over this is an iron grate, and on this grate,
right down on the fire, the cooking utensils
are placed. You feel the warm air, but see
no glowing coals. But Ada, the eldest
daughter and "acting housekeeper," will
stir up the gray-looking powder with a long
poker, and presently it is all a glowing mass.
Here on the grate are a roast of pork, a pot
of pears, a dish of vegetables, and a pitcher
of milk, all cooking together, but very
slowly. You protest, saying, "The food
will never cook." Ada laughs and replies:
"Oh, yes, it will; but you must never be in
a hurry for it."

This sweet-voiced, rosy-cheeked, plain-
featured Ada has already won your heart.
She is so friendly, so capable, so helpful to
parents and brothers and sisters, always
cheery and entertaining — just such a Ger-
man girl at home as you have imagined
from your reading. You prefer her to her
handsomer younger sister, who has already
told you three times of her engagement to a
doctor in government employ. She thinks
you do not understand German because
you pay more attention to Ada, who is
twenty-four and not yet engaged to be
married! It is Ada who will give you the
history of the town and its old cathedral,
and it is Ada who will find you a good seat
where, unobserved, you may watch that
truly German scene, the family at their
evening meal in the little arbor in the gar-
den. It is Ada who later brings you a cup
of delicious chocolate made over that slow
fire in the queer old stove; and before you
know it, it is Ada who is reading English to
you while you correct her pronunciation.

The dutiful daughter is certainly found in
the "Fatherland," but I was quite as much
pleased with a son whom I met in another
home — "the only son of his mother and
she a widow." With what pride she showed
his drawings and paintings, and he was

careful not to disparage them in her pres-
ence after she had told us how fine they
were. But when she was absent for a mo-
ment, he begged us not to suppose that he
thought they had any merit. It was his
pastime only; his work was in a neighbor-
ing bank.

"Tell me, please," she said, "why do
our German young folk who go to America
never want to come back here to live? They
come home to visit, but they always
go back there to make their homes. Is it
so much better over there? How can it be
when you Americans say Germany is so
beautiful?"

An anxious, wistful look comes into her
eyes as she presses for an answer.

"My son Walther thinks he would like
to go."

But Walther interrupts with: "Ah! no,
Mutterchen, do not trouble about my fool-
ish words. I can never leave my dear little
mother and our home here."

Nevertheless, when the "Mutterchen"
has found her home in the land more per-
fect than America or Germany, I am in-
clined to think her devoted son will try life
in the country which Germans admire for
its greatness and despite for its newness,
but love for its freedom.

Salem, Mass.

NELLIE'S SERMON.

SHE looked very little like a minister as
she spun down the road on her trusty
wheel that October morning. Nellie Smith
was a girl of seventeen, with a round face
and clear brown eyes.

But, fast as she was going, we will take
the privilege of going faster still, and
reaching her destination, the kitchen of
Mrs. Sarah Shelley, before her.

It was a low room, with a door opening
to the east and another to the west. The
large "elevated oven" cooking stove occu-
pied one side, and near this was a table for
dish washing. Opposite the stove stood
the dining table, for the kitchen was also
the dining-room.

Besides the usual furniture there was an
array of benches and tubs, for it was Mon-
day. Mrs. Shelley, a spare, thin-faced
woman of forty, stood by the stove, eyeing
dubiously the boiler in which she had just
placed her clothes.

"If it leaks now I'll — oh, I don't know
what I will do! I am so tired of scrimping
and doing without things. John is jubilant
because we shall pay off the mortgage this
fall," she went on, as she gathered up the
towels and put them in the tubs. "He says
now we can begin to have things to make
us more comfortable. But something will
happen, I know — something always does
happen. There, my bread is running over!"

You see it was one of those mornings that
come to all — a time when we say, "Every-
thing goes wrong." And Mrs. Shelley, with
many pressing duties waiting for her, was
following the lead of "everything," and go-
ing wrong too.

She was deep in her bread when she
heard some one say, "Good-morning, Mrs.
Shelley," and looking up she saw Nellie
Smith standing in the west door.

"Good morning. Come in — that is, if
you can get in."

Mrs. Shelley's voice was a bit ungracious.
Somehow it seemed unfair — Nellie in her
neat blue serge skirt and jacket with a
blouse of soft cream crape, and the shining
wheel in the background. It contrasted so
forcibly with the dingy kitchen and her
own print wrapper.

But Nellie had picked her way to a wood-
en-bottomed chair, and was fanning her
flushed face with her cap.

"Papa sent me to tell Mr. Shelley he
would come for the cattle tomorrow after-
noon. O Mrs. Shelley, what a beautiful
world it is!"

Mrs. Shelley gave her loaf of snowy bread
one turn more, placed it carefully in the
buttered pan, then looked out of the win-
dow at the distant hills, whose tree-tops
were bright with gold and crimson. But
her gaze wandered up to the sky where
heavy clouds veiled the sun before she said,
wearily: —

"Is it, child? To me it is wash day, and
no prospect of my clothes drying. Then
here is my bread, and I've pies to make
and pears to pickle. You see, your life is
different from mine, Nellie."

Nellie's cheeks reddened. Could she say
it? Mrs. Shelley was much older and knew
more about such things, but —

"When I get discouraged and tired, I
like to think of that verse, 'Casting all
your care upon Him, for He careth for
you,' she said, slowly. "They are such
little things, the most of these cares, that
they don't amount to much by the side of
the knowledge that God cares for us."

The face of the elder woman hardened.
"What do you know about cares, Nellie
Smith?" she demanded.

"Perhaps not much about the cares of
work and such things," Nellie replied, a
trifle unsteadily; "but even a girl of seven-
teen has clouds. It hurt when I saw that,
owing to mamma's illness, I must give up
going back to the city to school. This
would have been my senior year, and I was
so happy there."

"Can you not go next year?" Mrs. Shel-
ley asked, her manner softening. "Your
mother will be well by that time, I hope."

There was a moment's silence. Upon

looking in her caller's face, Mrs. Shelley was surprised to find the brown eyes swimming in tears.

"The doctor says my mother can never be well," Nellie said, after a pause, "that she must always be a sufferer. O Mrs. Shelley, that is a care I must cast on Him! I cannot bear it alone."

"Dear heart!" Mrs. Shelley had forgotten her own grievance before this. "How can you always be so brave and cheery, when your heart must ache so?"

"Because 'He careth for me,'" Nellie replied, rising. "It means just this to me, Mrs. Shelley: I've given myself to God. Little worries are not worth minding. Next year I won't remember them. Great things are in His hand, and I know I can trust Him."

Mrs. Shelley stooped to kiss the fair young face.

"God bless you, child!" she said, reverently. "You have taught me a lesson. Little frets were spoiling my days. Yet for years I have thought myself one of His children. I will trust Him, and cast my cares upon Him."

She stood in the doorway to watch the erect figure disappear down the road. Then, with a heart humbled, yet strengthened, she turned to her homely tasks. — *HOPK DARING, in Examiner.*

IN MEMORIAM.

[A Tribute to Eugene Field.]

A trail of mist on the low, gray deep,
A blur of rain on the land,
And the breath of flowers where he lies asleep
With one white rose in his hand.

The strong, sweet singer, who laid aside
His lute till the dawn should come,
But drifted away with morning tide,
And left it forever dumb.

And what are the wonders his eyes have seen,
And what are the secrets he knows,
He never will tell as he lies serene,
Just clasping the sweet, white rose.

But not in the splendor of seraphs he seems,
The child-hearted poet we knew,
In happy garden of blossoms and dreams
He wanders with Little Boy Blue.

They smile at the toys they left for a night,
The playthings of youth and of age,
For the man is a child in the kingdom of light,
And the child is as wise as the sage.

And whatever marvels in dying may be,
This lover, so tender and true,
Will turn from the raptures of angels to see
The face of his Little Boy Blue.

— *Emily Huntington Miller.*

DOING IT HEARTILY.

MY neighbor on the south was a sympathetic, ever-ready, charitable woman, very kind to every one in her way. She was full of good works from morning till night. Was any one sick or in any sort of distress, she was on hand ready to nurse, or do the washing, or bake the bread, or make clothes for the children. She had to do it. It was a task imposed upon her by her conscience. Her face and manner showed that it was a task. There was a sting to her charity. Her kindness had a prick of its own that "went to the quick" of the recipient.

At home she never shirked a duty. But here, as elsewhere, the "sting" followed or accompanied her works of love. The meals were regular, and more than ordinarily good, but they were often embittered by her "reminders," spoken in a complaining tone, that she "did nothing but wait on the family like a slave." While she sewed a button on her husband's coat she grumbled in an undertone about being "so tired," and she sighed heavily while she spread the butter on Tommy's bread. Poor Tommy! "so dreadful hungry," as boys usually are. Did Willie ask mother to knot his necktie, she wiped her hands and did so, hiding the real pleasure it gave her by reminding the boy that he "ought to do it himself now he was getting so old." Did Mary tear her dress by accident, her mother repaired it promptly, but spoiled her devotion to the child's neat appearance by saying, as if to herself, "It seems as if girls might be more careful when their mothers work so hard."

Sunday morning she was more than ever faithful to home duties, but the children felt "the care" they were, and sometimes sighed for the time when they would no longer be "such a care." They went to Sunday-school, conscious of the trouble they had been to their mother, while the consciousness looked out of their faces, hiding the happy innocence of childhood. She went regularly to church, for it was her "duty." Her husband's face wore a troubled look, for his wife had refused such help as he might have given her in small ways, and in his heart he felt that he was helpless. "I am nearly working my hands off," she had said a hundred times, and she would go on working her hands off like a martyr to "duty." Had she not read in her Bible over and over again, "Diligent in business, fervent in spirit?" She was both, according to her idea of diligence and fervency, yet she was missing the key to true devotion, as many another mother is missing it. But at last her eyes were opened.

One morning at church the minister preached a sermon especially for her. He did not intend it for her, but he had prayed that he might "help somebody" and that "somebody" happened to be my neighbor. "Whatever ye do, do it heartily as unto the Lord," he said, and there followed earnest words, such words as the Lord has promised "shall not return unto Him void."

Across the aisle from my friend sat Mrs. DeSmith wondering why the discourse could not

have been about the "New Jerusalem coming down from God out of heaven." She did "so like to hear sermons from the Revelation." She little knew that the New Jerusalem came indeed down into the heart of another woman sitting near in another pew, nor did she suspect how it would come down to a "tired" family, and, in fact, into a whole neighborhood in consequence of that morning's sermon.

My neighbor sat drinking the sermon in, as she always "drank it in." It was her duty to pay attention to the sermon. But this one had an emphasis of its own. Duty was forgotten in a new inspiration. She sat like one who was hearing a great truth for the first time, a truth for which she had unconsciously "hungered." She was being "filled" now. I know it by the look on her face, and she told me afterwards all about it. Her face grew as red as "a red, red rose," and then it paled to the faintest tint of a "quaker lady" on a pasture hillside.

"Heartily as unto the Lord" — the Lord whom she loved in spite of her troublesome habit of grumbling — sang in her ears and echoed from the reflecting surfaces of her willing heart until she was a victim to self-reproach or rather a conquest for new resolve. Did Paul indeed mean that we must do everything "heartily?" Must we wash the breakfast dishes, and brush the children's hair, and darn the stockings, and set the table for dinner, and sit up all night with sick neighbors, and go to church, and dress ourselves in a tidy fashion — all this heartily?

Out of the abundance of his warm and sympathetic heart the minister made it all plain, and what have I more to tell? Nothing, only my neighbor on the south complains no more. She never says she is "so tired," nor does she remind her family that she is a "slave to them." She doesn't have to be charitable any longer. Duty has put on a new dress and sits forever singing in white. — *ELIZABETH GREENWELL, in Congregationalist.*

About Women.

— Mrs. Katharine Lente Stevenson, corresponding secretary of the National W. C. T. U., wishing to make a closer study of social problems in their practical phases, has joined Prof. Graham Taylor's settlement, Chicago Commons.

— Miss Margaret Seymour Hall, daughter of the late Rev. Dr. Charles Hall, the venerable pastor of Trinity Church, Brooklyn, has inherited her father's literary talent. She is an indefatigable worker, particularly fond of the study afforded by travel, and of utilizing the impressions and knowledge thereby gained. Miss Hall is New York correspondent of a Hebrew newspaper, the only one of its kind published in the Holy Land. It is named *The Hind* — the ancient name of Palestine. — *Woman's Journal.*

— A letter has just been received by Miss Ackermann from Miss Olivia Johansdotter, the new president of the W. C. T. U. of Iceland, who states that she rode on horseback two days in the darkness to form a W. C. T. U., and that she now has a Loyal Temperance Legion of eighty members.

— An exchange says: "Only four or five women so far have been able to catch the peculiar artistic quality needed to produce a successful poster of the sort which modern advertising demands. Miss Ethel Reed, of Boston, Miss Geraldine Evans, of Philadelphia, and Miss Blanche McManus, Miss Abby Underwood, and Miss Myra Burr Edson, of New York city, are names which, attached to these gay creations, stand for distinction and vogue."

— News has been received at the Woman's Temple, Chicago, from Christiania, Norway, that, under the famous Norwegian law which allows women as well as men of twenty-five years of age to vote once in five years on the question of licensing the dispensary, that institution has just been voted down in four towns. When the news was announced in one of these towns, the men and women who were then at the polls, 1,500 in number, sang Luther's hymn, "A Safe Mountain is our God." The universal comment on these results is, "Women did it."

— The skill of the pedicure is now called into requisition nearly as often as that of the manicure. Many persons have their feet carefully and systematically looked after, and the nails of their toes as nicely kept as the nails of their fingers. The visiting pedicure is a distinct profession in the large cities — a profession in which women are making a distinct success.

— *Harper's Bazar* has the following very interesting and suggestive paragraph, which we quote for the pleasure of our girl readers: —

"A wedding certainly does as it should when it brings out all that is pretty and sweet in the nature of sentiment, and there are very few even of the fashionable weddings celebrated nowadays which have not about them a little halo of this. At the wedding of Miss Manion to Mr. Alexander, which was celebrated a short time ago, the bride's gifts to her bridesmaids were lockets, miniatures set in gold frames. The workmanship of these miniatures was exquisite, but what these girls seemed to prize most of all was that the bit of silk which composed the lining was from the bride's gown. These same bridesmaids and bride, with three or four others, were all members of a class some few years ago who, when the time came for them to make their debut in society, formed themselves into a luncheon club. One of the rules of the club was that there should be no unpleasant remarks made about one another, and that a spirit of good-fellowship should always prevail. A gold bracelet was to be given to the girl who married first, she was to wear it until the next girl married, and so on. All the rules thus agreed to have been carried out, and the friendship of the girls seems to have strengthened as they have grown older. The bracelet is worn by some girls quite a long time, the bride before Mrs. Alexander having had it in her possession two years. Mrs. Alexander had only a fortnight to wear it in, for another of the girls was married immediately after. There are still three or four members who have not yet married and who are not even engaged, and there is a great deal of friendly rivalry as to who shall be the next to wear the bangle, which in itself has little intrinsic worth, but carries with it such a wealth of good feeling and affection as makes it valuable beyond what money can buy to these girls, who have found that true friendship brings them the highest pleasure."

"P. C."

TOO often a supposed call to great deeds blinds us to the real duties which — perhaps no more insignificant in the Master's eye — call to us every day.

A young farmer, who had great conceit, little discretion, and scarcely any education, presented himself at a Presbyterian Conference and said he wished to be ordained as a preacher.

"I ain't had no great learnin'," he said frankly, "but I reckon I'm called to preach. I've had a vision three nights runnin' — that's why I'm here."

"What was your vision?" inquired one of the elders.

"Well," said the young man, "I dreamt I see a big round ring in the sky, an' in the middle of it was two great letters — P. C. I knew that meant Presbyterian Conference, an' here I am."

There was an uncomfortable pause, which was broken by an elder who knew the young man, and was well acquainted with the poverty of his family and neglected condition of the farm in which his father had taken such pride.

"I haven't any gift at reading visions," said the old man, gravely, as he rose from his seat, "but I'd like to put it to my young friend whether he doesn't think it possible these two letters may have stood for 'Plant Corn'?"

Fortunately this version was accepted by the applicant. — *Wellspring.*

Boys and Girls.

THE LITTLE GIRL WHO HELPED TOO MUCH.

A True Story.

Myra Goodwin Plants.

"IT was very hard to have her husband die on a flat-boat, and be buried along shore," said Mrs. Craft.

"Yes," answered Mr. Ritter, who had been telling the story, "and they landed here last night and set the family off, and somebody put the woman and children in the old Holmes' house. They'll have shelter there, but nothing to eat."

"Yes, they will," said Mrs. Craft, decidedly. "Content will take them a basket of things on her way to school. No one in this town shall suffer for food and I know it."

Little Content was near listening with wide-open eyes. There was nothing she liked more than to carry baskets of good things to poor people, for she enjoyed making others happy.

"Hurry, Content," said the mother. "You must not be late to school and get a black mark, and that old house is at the other end of the town. Take the things to the door, and tell her to send here when she needs more, and hurry on to school."

"Yes, ma'am," replied Content, who had been getting ready while her mother had been packing the basket.

This happened over sixty years ago, and though little girls were exactly the same in nature as now, they dressed very differently. Content had her pretty, curly black hair parted in the middle and brushed smooth behind her ears, where it was out straight across and made as prim as possible. She had on a long, blue calico dress and little black silk apron, and buried her fresh little face in a deep sunbonnet, kept stiff by pasteboard slats.

The basket was far too heavy for the little girl, for her mother had added tea, coffee, a bottle of milk, and a sheet of gingerbread after she had put in as much bread and butter and cold meat as the basket could well hold.

Content lived in the age when children were "seen and not heard," so she did not think of complaining. She was too glad to take a good supply to the poor woman to mind the ache in her arms made by the large basket. She often changed from one arm to the other, and sometimes put her burden down for a moment, while she looked at a passing boat on the Ohio River. At last she reached the old shanty and knocked at the half-open door.

"Come in," said a weak voice, and Content entered the most miserable looking place she had ever seen. On a pile of old straw, hardly covered by a dirty quilt, sat an untidy-looking woman, with a sickly baby in her arms. Four little children were around her, all as dirty as they could well be.

Content made a funny little bob, called a courtesy, such as children made to their elders then, and said, "My mother sent you your breakfast, ma'am."

"It's time somebody was doin' for us, fur the young uns be mighty hungry," answered

the woman, taking the basket as if it were only something due her.

"I'll make you a cup of tea, ma'am," said Content when she heard the woman make some complaint about a cold breakfast.

There was an old cooking stove in one corner, left by the last tenant, and the little girl soon found dry chips outside the door. The woman's household goods had been piled in one corner, and Content found a rusty teakettle which she filled at the pump in the yard. The kettle caught the spirit of the active little girl, and began to sing in a moment, and the poor woman was soon sipping a good cup of tea.

"Now I'm going to wash and comb up these children," said Content, briskly, as soon as the little folk could eat no more.

"If you're a mind to, I don't have no time to tend them," was the mother's consent, as Content fished a broken comb and an old towel from the things in the corner.

The children were hardly fit for a clean little girl to touch, but Content went to work with an energy that defied even the struggles of the flat-boat children. The success was only partial, as Content had no soap, but she viewed the marked improvement, where the rag had made different shades of color, with satisfaction.

By this time Content had forgotten all about school, in her zeal as a philanthropist. She was next shocked at the condition of the old house.

"This room must be scrubbed," she said. "Mother says it breeds fever to have things dirty, and I'm going to clean up."

Suiting the action to the thought, Content dragged out an old iron kettle and filled it with water. Before it had had time to get warm she had the kettle off the fire and was on her hands and knees scrubbing the black floor.

Content had never scrubbed in her life, but she had often seen it done, and the lazy woman watching her thought she did it very well.

"Here, sis, you needn't scrub this old rat-trap. We ain't going to leave your mother and you children to starve here. I've come to take you, bag and baggage, to the poor-house till you can do better," said a gruff but kindly voice.

Content started up in surprise, and upset her dirty scrubbing water all over her clean dress and black silk apron. Mr. French stood before her, and she knew he was the old gentleman who took people off to the poor-house whether they wanted to go or not.

"I'm not her little girl," said Content in great fright. "I'm Content Craft."

"I thought I'd seen you before," said the old gentleman, looking at the child severely over his gold-rimmed glasses. "You don't scrub at home, and have no business to be missing school. You go straight home to your ma."

"Nobody asked her to scrub," said the woman, who was lazily filling Content's basket with some of her own things.

Stung by this base ingratitude, to say nothing of Mr. French's reproof, Content started homeward on a run. She was soon obliged to stop and rest, for her arms and back ached and her wet skirts clung to her in a very unpleasant way. She found she was tired, as well as insulted, but bore up bravely until she came in sight of the school-house. It was too late to think of going in there, for the children were just hurrying in from their morning recess. She then remembered, with bitter regret, that she was at the head of the spelling class and would now have to begin at the foot, instead of passing down in triumph Friday evening. Besides, Martha Jeanap had promised to bring her a big lump of maple sugar for recess, which of course Martha had now eaten herself. This was too much for her to bear, even in thought, so Content finished her homeward walk in tears. She thought she might as well begin her lamentations first as last, for there was no knowing what awaited her when her mother saw the dress and apron and found that her daughter had disobeyed her.

When Mrs. Craft saw her little girl, her heart was moved to pity, so she did not scold in a very severe way, even over the loss of the basket, which meant something in those days.

"Change your dress so as to be off early for school at noon, and don't let me ever catch you doing such a trick again," she said, trying to look severely at poor Content. "I suppose you are hungry after so much hard work, so this time I'll let you have one of the hot turn-overs I've just taken out of the brick oven. But remember, my child, there is nothing gained by neglecting your own duty to help others, nor by doing for them what they ought to do themselves."

Appleton, Wis.

Editorial.

A POP-CORN MEETING.

IT means that the fire is hot, and that each kernel of corn has come into pretty close contact therewith and with its fellow kernels. It is a pretty sight, and has a pleasant sound. It speaks of festivity, joy, good cheer, and internal satisfaction. A meeting without snap in it is not likely to have much "go," or do much good. We can well afford to exchange three long, rambling, prosy dissertations for thirty short, sharp shots. Let them come, the quicker the better, even if there are two or three at a time. Not that we would have all the firing of this kind. The roar of the columbiad occasionally sounds well; there is a place for the heavy artillery. But we are quite sure that the small, rapid-fire guns do most execution as a rule.

OUR SKYLIGHT.

THEOLOGICALS have disputed not a little over dichotomy and trichotomy; that is, whether there are two elements in man's being (body and soul), or three elements (body, soul, and spirit). Where the three elements are discriminated, the soul is taken to denote man's immaterial part in its inferior powers and activities, those which he has in common with the brutes, while the spirit includes the higher capacities and faculties, such as reason, conscience, and free-will, which constitute him responsible and immortal. There is much to be said on both sides of the contention. A very sensible conclusion seems to be that man's immaterial part, while possessing duality of powers, has unity of substance. Dr. A. H. Strong pithily and prettily expresses it by saying: "Man's nature is not a three-storied house, but a two-storied house, with windows in the upper story looking in two directions—toward earth and toward heaven. The lower story is the physical part of us—the body. But man's upper story has two aspects: there is an outlook toward things below, and a skylight through which to see the stars."

It may be added that in the unspiritual person this skylight is so thickly covered with dirt and cobwebs that the stars are all hidden. The "washing of regeneration" very largely removes the obscurity; and by proper subsequent diligence our heavenward window may be not only further clarified, but greatly enlarged.

THE PRESIDING ELDERSHIP.

THERE can be no question that in the earlier days of Methodism in this country the presiding eldership was looked upon as a branch, as well as a dependent, of the episcopal office. It was an integral part of the supervisory scheme. There are also some intimations that in the beginning the persons "chosen" into the office of presiding elder were expected to remain in it during their effective service in the church, to be stationed from time to time on the districts, as those not so "chosen" were to be placed on circuits and stations. It is perhaps well that the permanent tenure of this office was not so established as to become a recognized feature of it. In administration it soon became apparent that the idea, "once a presiding elder, always a presiding elder," could not be the fixed policy of the church.

It is remarkable how little legislation has ever taken place with regard to this office. It was introduced into our economy without formal legislation, and has continued with scarcely an enactment regulating its functions or its tenure. What has occurred with regard to it has been largely incidental, relating more directly to the work of the Bishops, whose power of reappointment has been slightly modified as the General Conference has judged expedient. Of course the office has been legally recognized, and certain duties assigned to those filling it in connection with the quarterly conferences, and in various judicial relations; but still the observation holds good that no part of our ecclesiastical machinery has had so little regulation by legislative authority as the office of presiding elder. From the beginning it has been an administrative office, established and controlled by the episcopacy, with its chief duties assigned it by the power that made it. The incumbent has been eyes and ears to the Bishop, the medium of his contact with the preachers and the people, and at once the representative of the Bishop and of the churches in all official intercourse when the Bishop could not be personally

present. This office of intermediary, or of mutual representation, has given the presiding elder his highest dignity, and conferred upon his position its greatest importance. In a thousand ways it has contributed to make the office of Bishop felt in the church as a vital force, and to bring the churches into harmonious relations with one another, and with the supreme directive authority which has done so much to maintain the connectional bond, now acknowledged the most potent factor in our denominational strength.

In the great discussions of this office in the past, but few have recommended its discontinuance—which fact under the circumstances is no small tribute to its usefulness. It commends itself to the respect of the most thoughtful of our ministry and people. The professed aim in all agitations concerning it has been to increase its efficiency, and not to cripple it or set it aside. We are bound to recognize this motive as actuating all who have been active in the agitations. It is not too much to say that there is no distinctive feature of our Methodist economy more deeply embedded in the confidence of the church than is the presiding eldership. This is the reason why modifications of the office which have been so vehemently urged from time to time have so uniformly failed. It originated in recognized necessity, and has grown with the growth of our polity, dovetailing itself into all the methods of our work and administration, till it seems to be at once the balance-wheel and the propelling power of all our machinery. Its elimination would seem like the violent disruption of whatever experience has proven essential to our scheme of superintendency and itinerancy.

The relation of the presiding eldership to the appointing power is the point to which current discussions attach the greatest importance. Whatever touches this power is of necessity vital in Methodism, and commands wide attention. It comes home to every Methodist preacher and to every Methodist congregation. The presiding elder has always had to do with the appointments. While his work has been advisory, it has been official, and in many instances effective. The question is, "Can it be made more effective with increased benefit to preachers and churches?" We doubt. Ultimate power must lodge somewhere. It ought to exist where it can be located and identified. It is therefore unwise to have it divided. A Bishop can never be held responsible for the exercise of power of which he possesses only a fractional part. Neither can a presiding elder. Where ultimate authority is committed to a body to be exercised by a majority, individual responsibility is reduced to the minimum, and no fractional part of the body can be accountable for the action of the majority. It therefore follows that as soon as the appointing power is placed in the hands of a board of presiding elders, to be exercised as a majority determines, the element of personal and official responsibility, which is now the surest guarantee against injustice and tyranny, will be excluded or reduced to an intangible shadow. It is claimed, however, that the proposition is not to place the appointing power absolutely in the hands of the majority of the presiding elders, but only to make this body co-ordinate with the Bishop in making the appointments. In other words, it is the intention to have the Bishop make the appointments by and with the consent of the presiding elders, as the President of the United States makes appointments by and with the consent of the Senate. The theory looks well enough, but in actual working it will prove embarrassing. The co-ordinate authority contains the right of veto, each on the other, and invites delay, disagreement, retaliation, and endless contentions where mutual good-will and co-operation are indispensable. Of course, grace may prevent these possible disasters, but wise foresight will not open the door to such results, nor make special provision for them.

This proposed co-ordinate authority, in order to completeness or consistency, means that the presiding elders must be chosen otherwise than by the Bishop. The President does not appoint the Senators who confirm or reject his appointments. It comes back to the old question of electing the presiding elders. It contemplates an exercise of the elective franchise to an extent that will open the way for "ecclesiastical politics" in the Conferences such as the most sensitive have never dreamed of in the past. The noble-minded in our ministry and among the laity must look with horror upon the possibilities invited by this proposal. Nor does the plan improve in our estimation when it is pro-

posed to associate laymen with the presiding elders in the cabinet, to assist in exercising this co-ordinate authority. Hitherto all who have taken part with the Bishop in making appointments have themselves been subject to the appointing power, and have received their appointments at his hands. This reconciles the preachers to the influence exerted by the presiding elders in fixing their destiny. But when laymen, who are not subject to appointment, come into the council, and by advice or vote determine the appointments of preachers, there will be dissatisfaction and revolt. We can see how Christian gentlemen can represent the wants of their own congregations, and by petition and personal interview make known their desires and urge them, but it is not clear how any high-minded man can consent to enter a Bishop's cabinet, and take part in appointing preachers, and especially such as he himself would not want, to be pastors of other churches, while he himself is not subject to appointment. There may be good men who could see their way clear to do this, but their piety would be no compensation for their lack of sensibility, while to the average preacher their failure to perceive the fitness of things in this regard would be taken as a disqualification for the delicate duties to be discharged. All honor to laymen in their sphere; but it is not likely that Methodist preachers will consent in the present or in future generations to be appointed to pastoral charges by those who are under no vows of obedience to the authority they exercise. We make no objection to the tendency so apparent in the church to exalt the laity, and to enlarge the sphere of their activity; but when this increased activity, so desirable in itself, oversteps the proper line of division between the ministry and the laity, encroaching upon the reserved rights and prerogatives of those consecrated to the service of the church in the sacred office of the ministry, then will be seen an illustration of the serious fact that a perverted good may become the greatest evil.

It must not be overlooked in this connection that when appointments are made or confirmed by majorities in the council, the number of the districts must be determined by some authority other than the Bishop. In some Conferences there are two presiding elders, in some there are four, in some six, and in others eight or nine. Now the Bishop arranges the districts, and of course settles the matter of numbers; but then all this will be changed. He who cannot fix the appointments must not be allowed to plan the districts, and certainly not to determine the number of his advisers. If these are to have co-ordinate power with the Bishop, they must be as independent of him, both as to persons and numbers, as is possible. Where there are four presiding elders in a great Conference, as in New England or Philadelphia, and the concurrence of a majority of these with the Bishop is necessary to fix an appointment, no particular sagacity is necessary to discover room for serious embarrassment. In such conditions the "one-man power" is present in the worst form, while the perils of the immovable deadlock become imminent. Thus it appears that this proposed modification requires an amount of legislation on details that is amazing, and involves hazards that are simply appalling.

Personals.

—Rev. W. H. Brewster, who was driven out of Hingwa, China, by the riots, has permission to return.

—Mrs. Thomas, wife of Rev. Dr. H. W. Thomas, of the People's Church, Chicago, died on Sunday, Jan. 5.

—Rev. A. J. Church, D. D., is appointed general agent for the Standard Dictionary for Baltimore, Md., and will reside in that city.

—The Springfield Union of Dec. 30 publishes in full the excellent New Year's sermon preached by Rev. Dr. Henry Tuckley in Trinity Church.

—Rev. S. W. Silberts, D. D., of our work in Mexico, who has been spending a few days in Chicago and vicinity, returned to his field last week.

—The revival work at Honolulu, Hawaii, of Rev. C. H. Yatman, who is making an evangelistic tour of the world, resulted in hundreds of conversions.

—Dr. S. L. Baldwin is attending the sessions of Upper Mississippi, Alabama Central Alabama, and Louisiana Conferences, in the interest of the Missionary Society.

—The Northwestern of last week observes that "Rev. Dr. and Mrs. Charles F. Allen, of Maine Conference, are visiting, in Evanston, Ill., their old-time friends, Prof. and Mrs. J. L. Morse. Mr. Allen has served the church successfully in

many ways, and not least as a member of the committee on preparing our present church Hymnal."

—The *Epworth Herald* says: "Dr. C. M. Coburn, of Ann Arbor, Mich., will be the next pastor at Trinity Church, Denver—if the Bishop approves."

—Rev. Dr. J. C. Hartzell and his son, Morton C. Hartzell, both preached in Forest Avenue Church, Avondale, Cincinnati, Dec. 29, the father in the morning and the son in the evening.

—On the 7th inst. the new term of the Supreme Judicial Court of the Commonwealth of Massachusetts was opened. On invitation of Chief Justice Field, President Warren officiated as chaplain.

—Rev. T. Whiteside, of the New Hampshire Conference, is now in Boston taking courses in vocal and physical culture, and will be glad to supply Sundays as occasion may offer. His address is 72 Mt. Vernon St.

—Rev. A. B. Sanford, D. D., has prepared with even more than his usual painstaking care and excellence the Methodist Year Book for 1896. It can be secured at the Depository for ten cents, single copy, or \$1 per dozen.

—Rev. B. W. Hutchinson, D. D., president of the West Virginia Conference Seminary at Buckhannon, W. Va., called at the office last week. He is spending a few days with his brother, Rev. O. W. Hutchinson, of Medford.

—Miss Carrie M. Purdy, of Glen Mills, Pa., is sent by the Philadelphia Branch of the Woman's Foreign Missionary Society to re-enforce the work in Guanajuato, Mexico, for which place she started Dec. 30, accompanied by Miss Van Dorsten.

—Rev. Dr. M. M. Parkhurst, president of the Chicago Methodist Preachers' Meeting, who was for two years a member of the faculty of the School of Theology of DePauw University, will deliver the address on Founders' and Benefactors' Day at DePauw, Jan. 17.

—Rev. Dr. S. L. Bowman, of Newark, N. J., formerly Dean of the School of Theology, DePauw University, has been engaged to take charge of the classes in systematic theology in Drew Theological Seminary, Madison, N. J., lately taught by Rev. Dr. John Miley, deceased.

—The *California Christian Advocate* of January 1 says: "It is a pleasure to report that Mrs. Clinton B. Flisk, who was injured by being thrown from the carriage of Mr. D. M. Welch in Los Angeles recently, is improving in a most satisfactory manner. On the 23d ult. the editor called upon her and found her able to sit up and converse in a delightfully cheerful manner. She will soon be able to resume her public addresses."

—The usual sunny cheerfulness of the printing-office and adjoining editorial rooms of ZION'S HERALD was suddenly and terribly overshadowed on Friday morning last, when Mr. John F. Lancaster, a veteran compositor, fell dead at his "case" about 11 o'clock. For over a year he had been in somewhat feeble health, being subject to attacks of dizziness, but during a few weeks past he had appeared to be gaining, and declared only the morning of his death that he "hadn't felt so well for a long time." Mr. Lancaster had been employed by ZION'S HERALD for thirty-two years, and amid all the changes in the personnel of the composing-room during that period he had occupied his own special niche. He was a thorough Methodist, and ardently loved his pastors. Revs. C. F. Rice, W. P. Odell, T. W. Bishop, R. F. Holway and C. L. Goodell were, of late years, objects of his special admiration, and the office force will never forget his enthusiastic laudations of these ministers. He enjoyed camp-meetings; every summer he timed his vacation so as to be present at the services at Asbury Grove. Mr. Lancaster never married. He was greatly attached to his mother, whom he visited every Sunday, in Salem, until her death a few years ago at an advanced age. Last June, in celebration of his 70th birthday, he gave a generous ice-cream treat to all the employees on the HERALD, and was as happy as a child in affording so much pleasure. But he has gone out from us, to return no more to his accustomed corner. Sudden death, to him, must have been sudden glory. He always dreaded a long illness, and the physical fear of death was strong with him. In the midst of his work, with the printer's ink yet on his fingers, God called him. On the Wednesday evening before his death, at the prayer-meeting in Temple St. Church, of which church he was a member, he quoted the following verse as his testimony:—

"Oh, 'tis delight without alloy,
Jesu, to hear Thy name!
My spirit leaps with inward joy,
I feel the sacred flame."

The funeral services were held on Monday, the 13th, at the home of his sister, Mrs. Alice Cressey, in Beverly. Revs. C. L. Goodell and F. H. Knight officiated.

—Few are the men among us who have been privileged to perform a work more monumental than that which Dr. William Rice has done and is doing in Springfield. In addition to the public library and the art building which have taken shape under his direction, there is now to be added a third building for an art school. The *Springfield Republican*, in mentioning the project, says: "Truly William Rice's monument is destined to grow to large proportions. In this connection it is pleasant to record that the library directors at their meeting voted to buy a fine three-quarter length painting of Dr. Rice,

and to hang it in the main hall of the building which bears his name."

— We are gratified to report that Rev. B. McChesney, D. D., pastor of Walnut Hills Church, Cincinnati, is recovering from his serious illness.

— Christians on both sides of the water will congratulate Rev. Dr. Theodore L. Cuyler, of Brooklyn, that on reaching his 74th birthday, as he did last week, he was in such vigorous health. His pen was never more busy and useful, and in the pulpit and on the platform his voice is heard with characteristic effect.

— The farm once owned by John Brown in Essex County, New York, where his body now lies under an immense bowlder, was on Thursday turned over to the State of New York to be preserved as a public park. Arrangements will be made with funds already in hand to erect a suitable monument over John Brown's grave.

— Mrs. Mary E. Eastman, widow of the late Rev. B. C. Eastman, died at her home in Concord, N. H., Jan. 8, aged 87. She had been for over half a century a well-known worker in Methodism and had long been called "Mother" Eastman. She left two sons and two daughters.

— Rev. Dr. John W. Locke, a distinguished member of the Southern Illinois Conference, and widely known for many years throughout the West by virtue of his eminence in the pulpit, the presiding eldership, and in the chair of the college professor and president, died at the residence of his son, Rev. Edwin Locke, in Kansas City, Kan., Dec. 29.

— Rev. W. D. Bridge who has been for ten months exchange editor on the Boston *Daily Standard*, is no longer connected with that paper. He has taken an office at 30 Pemberton Square, Room 11, to which his correspondence should be directed. Until the General Conference, Mr. Bridge will be open for engagements in every line of shorthand reporting or teaching of phonography.

— David P. Cox, one of the oldest and most revered members of the Centre Church of Malden, passed away at midnight on Sunday last. He was 77 years of age, and during all the years of his manhood has been one of the strong supporters and leaders in his church. His funeral took place on Wednesday, the 15th. He leaves a wife and one daughter, Mrs. L. F. Colby. An obituary will soon appear.

— Alfred S. Roe, senator from the city of Worcester, is giving, with much success, an address on the National Military Park at Chickamauga and Chattanooga. Thus far he has spoken before G. A. R. Posts, but there is no reason why churches and Epworth Leagues should not learn more of the engagements fought in that locality. They were among the most momentous of the entire war. For illustration, he uses enlarged maps prepared expressly for this purpose.

— We are pained to learn of the death of Mrs. Sarah D. Holt, wife of the late Reuben L. Holt, who died at the family residence, 4 Berwick Park, this city, Jan. 10, aged 75 years and 7 months, leaving two daughters—Mrs. Nutter, wife of Rev. Dr. C. S. Nutter, and Miss Mary E. Holt, treasurer of the New England Branch of the Woman's Foreign Missionary Society. These bereaved daughters will receive the tender and prayerful sympathy of a large circle of friends in this fresh and great affliction.

— Rev. W. G. Richardson, pastor of St. Luke's Church, Springfield, writes under date of Jan. 9: "Rev. C. A. Merrill left us very easily and quietly at about 9.45 this morning. Nearly his last words were: 'I shall not go shouting, but I shall go trusting.' They were characteristic of the man. He had become very dear to me in the few months I have been his pastor. He was a good man and had won a large place in the hearts of St. Luke's people. His burial will be from the church on Saturday at 2 o'clock." This excellent and greatly-beloved minister was born in Woodstock, Me., seventy years ago next April. When a boy the family moved to Poland, Me. He was educated in the schools at Winthrop, Me., and graduated from Boston University School of Theology, which was at that time at Concord, in 1855. Immediately afterwards he joined the N. E. Southern Conference, and preached there for twelve years, when he was transferred to the new Grace Church in Springfield, where he preached for two years. Since then he has been well known in many Massachusetts towns. In '69 and '70 he was in Ipswich; '71, '72 and '73, Rockport; '74 and '75, Woburn; '76 and '77, Holyoke; '78, Easthampton; '79, '80 and '81, Monson; '82, '83 and '84, Winchendon; '85, Oakdale; '86 and '87, Tapleville; '88, '89 and '90, Maynard. This was his last charge, for his health then broke down and he went to Springfield. A suitable memoir will soon appear in our columns.

Brieflets.

Lasell Seminary reopened Jan. 9. Only five students passed the holiday vacation there. Everything is full, as usual.

Very general interest is being awakened in the series of contributions which we are now publishing upon "Some Reforms Demanded of the Next General Conference." Dr. Brodbeck's paper will be found in this issue on page 2.

A friend writes us that a few days ago one of our Bishops on his sixty-fifth birthday gave

himself the private treat of a twenty-seven-mile spin on his bicycle. This augurs well for the future of the "Itinerant" General Superintendency of the church.

The Watchman, in closing a deservedly severe criticism upon the Woman's Bible, asks: "Why not have a Brewers' Bible?"

"Many of those who talk reverently about John Wesley," says Hugh Price Hughes, "have no idea what sort of person he was, what he taught and did." And he concludes: "The more I study his life the more convinced I am that his teaching and his methods of work are exactly what we need today."

Rev. Dr. Joseph Pullman, on our third page, presents a thoughtful contribution written after a critical and admiring study of Dr. Davison's last paper. Dr. Pullman says much, while to the careful reader he suggests very much more.

It is the *Memphis Advocate* that says: "A preacher who is too busy to circulate his church paper, or to attend to other little things like that, will find out that he is too busy to succeed as a Methodist preacher or to get his people to succeed in holy living. There are some people who are always preparing to make arrangements to get ready to do something, and never do it."

Our tribute to "Father" Husted will be found upon the 4th page.

The January meeting of the Methodist Social Union will be held at the American House on Monday, Jan. 20. Dinner will be served at 5.30 o'clock. Rev. Nehemiah Boynton, D. D., of Boston, and Rev. W. P. Odell, of Buffalo, N. Y., will be the guests of the evening, and will address the Union.

A cablegram from Rev. H. O. Cady, of West China Mission, received at the missionary office Jan. 3, says that our claims for property destroyed at Chentu have been paid, and protection guaranteed. Our buildings at Chentu will be restored at the earliest possible day.

The special attention of our readers is called to a contribution upon the Wesleyan Home on page 4.

Cleveland Methodists are said to be on the tiptoe of expectation with reference to the coming of the General Conference. The Central Armory, in which it is to be held, is well along, and money enough has been subscribed to insure the success of the enterprise.

James Hill (colored) of Mississippi, addressing a gathering of Negroes in Memphis recently, said: "I urge that, as American citizens, we must learn by education neither to require nor expect conditions of economic policy, local or otherwise, different from those under which other citizens can live. In other words, we should not expect the constitutions of the several States to be framed to fit our former condition, but, other things being equal, we should grow to fit the constitutions. This end accomplished, we become a part of the sovereign people, whose power alone it is to change the organic law."

We are very glad to be able to say that Miss Frances E. Willard repudiates all connection with or responsibility for the Woman's Bible.

Thanks to some of our faithful ministers, we are receiving a goodly number of new subscribers during the month of January.

The Dudleyan Lecture, delivered this year by the eminent clergyman, Rev. Brooke Herford, is published in pamphlet form, with introduction by Prof. John Moore, a portrait of Paul Dudley, and other valuable matter. This address by Dr. Herford is by far the most important and convincing word spoken of late upon Romanism. This tractate can be obtained at the office of the American Citizen Co., 7 Bromfield St., this city.

A SUNDAY IN NEW YORK.

As there is no form of public speech so interesting, refreshing and enjoyable to us as "good preaching," we welcomed the privilege of spending a Sunday (Jan. 5) in New York. By good preaching we mean only that which any minister is able to produce who makes studious and prayerful preparation, and who really feels, "Woe is unto me if I preach not the Gospel." With "Sunday Notices" in the daily press before us, it was not easy to make three selections for the day, covering, as we desired, morning, afternoon and evening. A variety of reasons influenced our decision. Dr. Parkhurst, of Madison Square, we had heard several times, so we chose another preacher for the morning hour. Only two services of note are held in the afternoon, so again we select a minister whom we have never heard. In most of the Methodist churches the morning service was devoted to the sacrament of the Lord's Supper, and at another the old friend whom we hoped to have heard was absent from his pulpit.

David James Burrell, D. D.

With Dr. Robert Nourse, of Washington—who still lectures with great satisfaction to lecture-loving people upon "John and Jonathan," and "Dr. Jekyll and Mr. Hyde"—we made our way for the morning service to the Marble Collegiate Church (Dutch Reformed), Fifth Avenue and 27th St. There was a congregation of perhaps eight hundred very intelligent looking people gathered in this beautiful church. A

quartet provided the singing, except as the congregation heartily united in the hymns. There is no pulpit in the church—only a lectern on which the Bible rests. There was no barrier, therefore, between the minister and people. Promptly at 11 o'clock Dr. Burrell appears, accompanied by his assistant, both wearing gowns. Dr. Burrell is perhaps fifty years old, rather stout, with a frank and open face. He reminded us of Dr. Reuben Thomas, of Brookline. The singing, Scripture and responsive reading occupied forty-five minutes. Dr. Burrell sprang to his preaching with none of that extreme nervousness shown by many great preachers. He was master of the situation, being thoroughly prepared to preach, and seemed eager to deliver his message. His theme was "Eternity," and was well suited to the first Sunday in the new year. His text was Isaiah 57: 15: "The high and lofty one that inhabiteth eternity." Without preliminary statement and with an impressive incident he laid hold at once of his subject. The incident was new and so forceful that we give it in outline: A drunkard, a very wicked man, is about to lift a glass of brandy to his lips in a saloon. A good man distributing tracts enters and gives the inebriate one. He puts down his glass of liquor, and taking the tract in one hand and his pocket knife, which he has opened, in the other, he proceeds to cut it into numberless strips and pieces which he blows upon the floor. When he had thoroughly destroyed the tract—as he supposed—he again lifts the glass to his lips, when he observes on his coat sleeve a very small piece of paper. Picking it up, he finds it has two words upon it, one upon either side, which he reads aloud—"God," "eternity." He puts the glass to his lips and drains it, but these words, "God," "eternity," haunted him until he became a changed man, a worthy and useful Christian.

In telling this incident we discovered the secret of Dr. Burrell's great power. He is an orator, with dramatic quality and a wonderful ability for picturing his thoughts to others. He enables his audience to see what he sees. While in his effort to make his hearers understand the limitlessness of eternity he used many old illustrations about the snowflake, the grains of sand and the ocean, yet he presented each in his own fresh, forceful and interesting way. When every snowflake was lifted, every pebble and every drop of water, if only one in each century, then eternity would not have begun to begin. He is not an actor, and yet he acts. If he is describing the eagle winging its interminable way into the heavens, he lifts his open hand to his forehead to shade his eyes and looks far away as if he were trying to see the proud bird in its flight. He is full of illustrations, but lays hold of them and dismisses them very quickly. Describing the brevity of life, he said: Death is only an incident, an episode of life. You see an eagle tied. It is restive in its captivity, walking its constrained beat at the length of its chain. You observe a far-away look in its eyes, showing that it is not where it belongs. In the darkness of the night it breaks its chain and soars into the heavens—that is death. Time, he said, had no value of itself. It takes on value because of what we may be able to put into it. Queen Elizabeth said on her dying couch: "My kingdom for an inch of time," because there was so much she had not done here that she ought to have done.

Dr. Burrell exhibits that infinite care which Bishop Simpson showed, and other great preachers show, in describing with minute accuracy little things of which he spoke. Does Dr. Burrell speak of Queen Elizabeth on her dying bed? The hearer sees the room and the couch. Does he allude to Pico's palace? He has studied it until he describes its construction with singular familiarity and ease. With the art of a master, by a few graphic sentences or a single phrase, he enables the hearer to see what he describes. His sermon, which seems to be perfectly natural and shows to the ordinary hearer little care in preparation, must have been prepared with thorough and prolonged study. It is well said that there "is no art like that which is able to conceal itself."

Dr. Burrell closed with three very practical points: 1. It is our business here to get rid of everything that will jeopardize our interests in that future life. Only sin can hurt us here and there. There is only one remedy for that disease, and that is found in Christ, the great Physician. 2. It is our one business here to build up character after the Christ pattern. We cannot get rid of ourselves. We must continue to be ourselves. "As the tree falleth so it shall lie." He that is holy let him be holy still, and he that is unjust let him be unjust still. Our life is a peninsula pushing itself out into the heavenly life. So Charles Wesley viewed it when he wrote,—

"Lo! on a narrow neck of land
Twixt two unbounded seas I stand."
This stanza with the other beginning,—
"O God! mine inward soul convert,
And deeply on my solemn heart,"

he recited with thrilling effect. 3. Work for those things which are permanent. You cannot carry gold or wreaths to heaven. Nothing will last for you save as you build the Christ life into yourself and into those with whom you have to do. There is the lintel of a door in the Vatican that has inscribed upon it, "Pico builds forever," but the magnificent temple of which it was a part has crumbled to dust and only this fragment remains to mock the proud monarch.

These are only hints of a sermon that held the closest attention of eight hundred intelligent people during its delivery, which occupied only

thirty-five minutes. Dr. Burrell is a most interesting and forceful preacher.

David H. Greer, D. D.

St. Bartholomew's, Madison Ave. and 44th St., is Dr. Greer's church. One of the freshest volumes of sermons that we have been reading of late, full of the practical Christ-thought of this age, is by Dr. Greer, entitled, "From Things to God." Because we had been reading this volume with special gratification and profit, we decided to see and hear its author rather than the eminent Dr. John Hall (whom we had often heard before), at a four o'clock service. The church within is cathedral-like in form and finish and very rich and attractive. Six hundred people, probably, in which was a goodly proportion of men, were present. The service began by singing the first verse of the processionals in the chapel, which was distinctly heard, though in subdued and impressive chorus. Then the singers—some fifty young men and women—accompanied by the rector and his assistants, with several professional singers, marched into the main audience-room and ascended the chancel still singing. All the singers wore surplices, the young ladies in addition having uniform purple velvet yokes and caps. The ritual, including the reading of the two Scripture lessons, the responses which were sung, and the hymns, occupied forty minutes. But all was done with such heartiness and sincerity that to a non-ritualistic worshiper it was thoroughly refreshing and devotional. Then Dr. Greer stepped out into a vacant space in the chancel and without note or scrap of any kind in hand announced as his text, "Behold, I make all things new," and talked just ten minutes. The gist of what he said was that Christ made everything new when He was upon this earth, giving to everything of which He spoke a fresh significance and meaning. The Christian is the person who has been touched by the Christ to a new life; to him the present is larger and better than the past, and the future will be better than the present. To the Christian, therefore, the New Year, though it bring the same toll and the same routine, must bring, with the enlarged life in Christ, much that is new and more joyous.

Dr. Greer is a young man of medium size, less than forty we should judge, with jet black hair and wearing only a moustache. He resembles very closely Chaplain D. H. Tribou, of the U. S. Navy. In speech he is sharp and incisive and something of a phraseologist; so much so, indeed, that the hearer is able to anticipate much of what he will say when he starts in a certain line of statement. Of course a ten-minute sermonette did not give an adequate opportunity to judge of him as a preacher. We must confess, however, that the reading of his excellent volume led us to expect more comprehensiveness and strength in his public utterances.

The service closed with the recessional, during which the singers marched from the chancel, two by two, and the congregation stood as the last verse was sung in the chapel. This feature was to us novel and interesting and very impressive. Is there not in this practice something that might be adopted with advantage in the churches of other denominations?

Rev. James M. King, D. D.

In the evening we attended the new Union Methodist Episcopal Church. There was a good congregation present, perhaps five hundred people. The audience-room of this church is modern and attractive. Dr. King is doing a characteristically successful work. We were gratified to hear him exhort his people before the sermon to become subscribers to the *Christian Advocate*, saying, with emphasis, that no person could be an intelligent Methodist Christian who did not read habitually some one of our representative Methodist weeklies. We need not describe Dr. King for our readers; he has been too long before the church as one of its ablest and most efficient leaders. He preached from Deut. 17: 16: "Ye shall henceforth return no more that way." It was the third New Year's sermon for the day—or, perhaps more strictly, this last was a sermon upon the old year. The fact to which he called special and forceful attention in opening his discourse was the irrevocability of the old year. It was now God's year, and we have no more ownership in it. The book is sealed and laid up in the archives of heaven for the great judgment day. We are done with the year, but it has not done with us. There were some consolations in the thought of the irrevocability of the year: 1. The joy of knowing that its moral warfare was over and its victories were won. We shall have other conflicts in the new year, but need never return to the old. 2. The sufferings of mind and body experienced in 1895 are of the past, and are not to be endured again. 3. The thought is consolatory because it implies progress. The way to heaven is onward and it expands and enlarges as we proceed. We do not proceed in a circle, but in a straight line of progress. No thought is so inspiring as to think that a redeemed soul goes on expanding all through eternity, its life paralleling the life of God. He closed with a very strong and effective plea to the entire congregation to commence the New Year as the representatives of Jesus Christ. In thoughtful, logical, cumulative presentation of the truth it was a sermon remarkably pertinent and powerful. The congregation were deeply impressed and convicted by it. Dr. King is holding revival services every evening in the week except Saturday evenings, and we expect to hear that a great spiritual refreshing and ingathering has taken place in his church.

This service was a fitting close to a day of great privilege.

The Sunday School.

FIRST QUARTER. LESSON IV.

Sunday, January 20.

Luke 4: 14-23.

(Study the whole chapter, Luke 4. Read also Isa. 61: 1-3.)

Rev. W. O. Holway, U. S. N.

THE EARLY MINISTRY OF JESUS.

I. Preliminary.

1. Golden Text: His word was with power. — Luke 4: 23.
2. Date: A. D. 28, April probably.
3. Place: Nazareth.

4. Connection: The baptism of our Lord was followed immediately by His temptation in the wilderness. A space of a year then intervened before reaching our present lesson. The events of this interval, which is known as His Judean ministry, have been recorded by St. John alone. They include, 1, the proclamation of the Baptist — "Behold the Lamb of God," etc.; 2, the discipleship of Andrew, John, Peter, Philip and Nathanael; 3, the marriage feast in Cana, and His first miracle; 4, the choice of Capernaum by Jesus as a place of residence; 5, the first Passover of His public ministry; 6, the purification of the temple; 7, the discourse with Nicodemus; 8, the visit to eastern Judea, where His disciples baptized many converts; 9, His retirement into Galilee, after the imprisonment of the Baptist; 10, the beautiful episode of the Samaritan woman; 11, the second miracle in Cana — the healing of the nobleman's son; and, 12, according to some harmonists, His second Passover at Jerusalem, and the miracle at the Pool of Bethesda.

5. Home Readings: Monday — Luke 4: 14-23. Tuesday — Luke 4: 23-31. Wednesday — Luke 4: 31-44. Thursday — Isa. 61. Friday — Mark 9: 1-4. Saturday — Isa. 61: 1-4. Sunday — Rom. 8: 10-23.

II. Introductory.

Rejected in Judea, our Lord returned to Galilee and visited His old home in Nazareth. When He left that home he was known only as the village carpenter; when He returned, after an absence of a year or two, the fame of His miracles and preaching had preceded Him. Cana, where He had turned the water into wine and done other mighty works, was distant only a three hours' walk. His former townsmen were on the tiptoe of expectation. They naturally expected that here where His humble toil had earned for Him but scanty consideration, He would especially magnify Himself; that He would let them know who He was by parading His power; and that He would gratify their innate craving for "signs" by a perfect blaze of miracles. How natural was this expectation we can see from the reasoning of His brethren at a later period: "If Thou be the Christ, show Thyself to the world" — demonstrate your Messiahship by appropriate acts.

Following the habit of His youth and manhood, Jesus went to the synagogue on the Sabbath day. It was probably an humble sanctuary, built on the summit in the town, single-storied, rectangular, with, possibly, a pillared portico in front, and with its rear wall pointing toward Jerusalem. Inside, the auditorium was divided by a partition running lengthwise, and separating the sexes. The sacred rolls were kept in a depository shaped like the ark, which was placed on a platform at the end of the building. In front of the ark were the "chief seats" for which the Scribes and Pharisees strove so eagerly. Here, too, was the eight-branched candelabrum, and the lamp which was never suffered to go out. In front of these, and on one side, was the platform on which the reader could stand to read or sit to teach.

During the prayers and the reading of the Law, our Lord appears to have taken no part in the services; but when the Pentateuch was laid aside, He rose and ascended the reader's platform. The roll of Isaiah containing the *haphtharah*, or portion appointed for the day, was handed to Him. Unrolling the parchment He found the tender picture of the Messiah's office and work contained in the sixty-first chapter, in which the Coming One was portrayed, not in robes of royal state, nor in the chariot of a conquering hero, but as the Healer of the broken-hearted, the Enlightener of the blind, the Preacher of good tidings to the poor and of deliverance to the captives. This He read, and stopping short with "the acceptable year of the Lord," that He might not darken the picture with the foreboding of "the day of vengeance," He handed the roll back to the *chazan*, and sat down to deliver the sermon. Then, calmly declaring, amid the hush of a wondering and expectant audience, that the text He had just read, and which had been recorded 700 years before, was then and there fulfilled, He began His discourse with words

which were as full of grace and sweetness as they were of startling assertion. No reporter recorded the sermon, but, no doubt, on this as on other occasions, "never man spake like this Man."

III. Expository.

14. Jesus returned — from Judea, where He had preached and wrought miracles and suffered persecution (John 5). Rejected by those among His countrymen who professed to hold the true faith and the Messianic hope, He went back to Galilee and the home of His youth. In the power of the Spirit. — The Spirit had descended visibly upon Him at His baptism; had led Him up to the wilderness to meet His temptation, and had been conspicuous in all His teachings and works. Nothing could resist "the power of the Spirit" which abode in Him. A fame of him. — Whatever was done in Jerusalem was very shortly known all over the land, the news being carried by returning pilgrims. So great was the repute of Jesus for wisdom and power at this time that, according to Matthew's account, the sick were brought to Him for healing even from Decapolis and beyond the Jordan.

15. He taught — continued to teach. His Galilean ministry began at this point and continued two years. "Mark tells us that the teaching was about the nearness of the kingdom of God, and that the Master called upon the people to repent and to believe in the gospel — John's message, with the gospel added" (Lindsay). Glorified of all. — All honored Him with a respectful hearing and "wondered at the gracious words which proceeded out of His mouth."

At this time His ministry was simply that of a herald announcing the glad tidings of a coming kingdom; later came the declaration of the truths that it was a spiritual kingdom, wrought out through suffering and self-sacrifice, for the whole human race — truths unpalatable to Jewish prejudice and pride (Abbott).

16. Came to Nazareth — after spending a brief time in other places (verse 23). As his custom was. — This may allude to His lifelong habit of attending worship, or to His custom, for a year back, of teaching in the synagogues. Stood up for (R. V. omits "for") to read. — Travelers of note, well-known teachers, and the like, were granted this privilege by the ruler of the synagogue, and were not only asked to read and explain, but also to exhort. Says Schaff: "This first appearance of Jesus as a public instructor in the synagogue He had attended in youth, before those among whom He had been brought up, assures His sympathy with those placed in similar circumstances."

It would seem that Jesus rose to indicate that it was His wish to read and explain. He sat down to discourse (verse 20), instead of returning to His own place in the congregation (Whedon). — He preached in other synagogues, but He read in none but this; for he that read in the synagogue was a member of the synagogue; and He, by reading, showed that He owned Himself, and was owed to be, one of this (Lightfoot, quoted by Vincent).

17. Delivered unto him — handed to him by the *chazan*, or sexton. The book — the roll. The prophet *Esaiah* (R. V., "Isaiah"). — It is not clear that the rabbinical arrangement of Scripture lessons was yet in use. The reading of the Law was over for the day, and the Prophet selected was *Isaiah*. Opened the book — unrolled the parchment. "These scrolls," says Jacobus, "were rolled on a roller like a map; and if they were long they were on two rollers, rolled up from each end of the scroll to meet in the middle. They could be held, one in each hand, and unrolled as far as one pleased either way, and then held at the place and read; they were bound with a string, and easily sealed." Found the place — "accidentally, some would say, providentially, we say" (Schaff). "It seems to be intimated," says Barnes, "that He selected a lesson which was not the regular one for that day."

"I attended the Jewish worship at Jerusalem," says Dr. Hackett, "and was struck with the accordance of the ceremonies with those mentioned in the New Testament. The sacred roll was brought from the chest or closet where it was kept; it was handed by an attendant to the reader; a portion of it was rehearsed."

18. The spirit of the Lord is upon me. — The passage is taken from Isa. 61: 1-3, and is a free rendering from the Septuagint version. It appears to have been uttered by the prophet primarily in reference to himself, but as it is found in the very midst of the Messianic prophecies, it is evident that the words, in their fullness of meaning, could be used by no one but the Messiah Himself. Evidently "the spirit of Jehovah" rested upon Him in every act and word of His ministry. Anointed. — Priests, kings and prophets were "anointed" for their office, the ceremony consisting of the application of perfumed oil or ointments. Our Lord was anointed from on high. Preach the gospel (R. V., "good tidings") to the poor — the "poor in spirit," those who felt a poverty within which nothing but the Gospel could supply; and, also, in general terms, the destitute and humble, who, having no earthly riches or hopes to engross them, would welcome the offer of heavenly treasures. To heal the broken-hearted (omitted in R. V.). — Nothing so quickly and effectually cures the aches and sorrows of the heart as the Gospel of Jesus. It wipes away tears, sympathizes with distress, inspires with courage, and sheds peace upon the troubled soul. [According to Dr. Schaff these words were in-

serted here by the early transcribers to conform to the original passage.] Preach deliverance (R. V., "proclaim release") to the captives — referring originally to Babylon probably, but used by our Lord to indicate a release from the bondage of sin. The word "preach" means in the original to proclaim as a herald or to sound a trumpet, and therefore the allusion may be to the emancipation which took place in the year of jubilee. Says Whedon: "Freedom is the spirit of the Gospel — emancipation from the bonds of slavery on the limbs, of ignorance on the mind, of sin upon the soul." Sight to the blind. — He claimed to be the Light of the world, that those "which see not might see." He opened darkened eyes to behold the wonders of God's universe; and He opened eyes which were darkened by sin and ignorance to behold the wonders of God's grace. Set at liberty them that are bruised. — This is from Isa. 58: 6 and not from Isa. 61: 1. Says Schaff: "Our Lord read what was in the roll, but Luke gives the general drift of the passage." The "bruised" are the oppressed.

19. The acceptable year of the Lord — the true jubilee year; the year of grace; the era of spiritual emancipation.

Impossible, indeed, would it be to find a more admirable text than the Saviour found in turning over the prophetic roll; it is a gospel in brief, the best description of the *Christus Consolator*. The poor, the prisoners, the blind, are indeed the best representatives of the whole mass of suffering mankind. Freedom, light, healing — what noble images of the salvation given in Christ! (Luther.)

20. Closed the book — the roll; He probably did not read the usual twenty-one verses. The minister — R. V., "the attendant." Sat down. — The reading was done in a standing, posture. Eyes of all fastened. — The force of our Lord's personality was almost, if not quite, as impressive as His miracles. His selection on this occasion, His manner of reading, previous history, reputation, the expectation of some wonderful work to be wrought by Him, the presence of His kinsfolk, all these would account in part for the eager attention paid to Him; but over and above all these, the "atmosphere" of the Speaker, the quiet authority of His manner, unlike even that of scribe or rabbi, would doubtless have the greatest effect in "fastening the eyes" of His audience upon Himself.

It is good, in hearing the Word, to keep the eye fixed upon the minister by whom God is speaking to us; for, as the eye affects the heart, so usually the heart follows the eye, and is wandering, or fixed, as that is; or, rather, let us learn hence to keep the eye fixed upon Christ, speaking to us in and by the minister (Matthew Henry).

21, 22. Began to say — announcing His topic. This day is this Scripture fulfilled (R. V., "Today hath this Scripture been fulfilled"). — It was a vast and bold claim for the village carpenter to make — thus to deliberately converge the Messianic prophecies upon Himself. Unless His claim was well founded, He was the greatest of impostors. Bare him witness — were swayed by the irresistible beauty and force of the discourse. Gracious words — R. V., "words of grace." Is not this Joseph's son? — How then can He be the Messiah, as He professes to be? Their change of feeling toward Him manifests itself here. No wonder that these Nazarenes, who saw in the Speaker only "the son of Joseph," grew indignant by degrees at His lofty assertions, and mentally challenged Him to prove them by miracles, as He had done elsewhere. And when He declined, and reminded them that the gifts of divine power were reserved for those who cherished humility and faith — just as the poor Phoenician widow at Sarepta and a Syrian general at Damascus had been preferred of old to the proud and believing Jews — their disapprobation developed into a violent rage which threatened His life. But He "passed through the midst of them, and went His way."

IV. Illustrative.

1. Perhaps the clearest parallel to this present escape may be found in Stevens' History of Methodism (vol. 1, p. 195). Wesley, assailed by a Cornish mob, is nearly thrown to the ground,

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whence he would never have risen alive. Struck with a blow upon the chest so that the blood gushes out of his mouth, he yet maintains a composure superior to pain, and perfect as if in the quiet of his study. Amid his utterance of prayer and their clamors for his life, a strange and sudden reaction takes place. A call is made for a fair hearing; and the very leader of the mob, awe-struck, becomes all at once his defender. And then, in language strongly reminding us of the present scene, it is added: "The people fell back, as if by common consent, and led on through their open ranks by the champion of the rabble, he safely escaped to his lodgings." Whether this was miraculous or not may be a question of degree, not of kind. Who can tell at what point the natural, awe-inspiring power of great or sacred character rises to a supernatural amount? (Whedon.)

2. And so He left them, never apparently to return again. Did any feelings of merely human regret weigh down His soul while He was wending His weary steps down the steep hillside towards Cana of Galilee? Were there any from whom He grieved to be severed in the green, secluded valley where His manhood had labored and His childhood had played? Did He cast one long, lingering glance at the humble home in which for so many years He had toiled as the village carpenter? Did no companion of His innocent boyhood, no friend of His sinless youth, accompany Him with awe, pity and regret? Such questions are not, surely, unnatural; not, surely, irrelevant; but they are not answered. Of all merely human emotions of His heart, except so far as they directly affect His mission upon earth, the Gospels are silent. We know only that henceforth other friends awaited Him away from boorish Nazareth, among the gentle and noble-hearted fishermen of Bethsaida; and that henceforth His home, so far as He had a home, was in the little city of Capernaum, beside the sunlit waters of the Galilean lake (Farrar).

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The Conferences.

(Continued from Page 4.)

other valuable by their parishioners Christmas eve. Miss Enna E. Smith, a prominent member of the church and Epworth League, recently died of consumption. Appropriate resolutions were passed by the Epworth League and published in the local papers.

Cocentury.—Rev. O. E. Aitken and Miss Florence M. Livingstone were united in marriage by Rev. Dr. A. L. Cooper, of Newport, at the home of the bride, on Christmas day. The bride is a graduate of the Montpelier Seminary, the organist of the church, and one of the most popular young ladies of the community, and the groom is the efficient pastor of the M. E. Church at this place. Congratulations are extended.

Barre.—The annual reunion of the church and congregation was held Jan. 1, as usual. Two hundred and fifty or more partook of the bountiful dinner and supper provided by the recently organized Ladies' and Pastor's Union. The reports of the past year's work were given in the afternoon. The church Epworth League and Sunday-school all showed an increase in membership. In the evening the annual roll-call of members was interspersed with speeches by Revs. Joseph Hamilton, presiding elder of the district, Rev. H. A. Spencer, of Montpelier, Rev. J. A. Sherburne and E. J. Gale, of Barre. Rev. and Mrs. L. L. Beaman were also present in the afternoon. Letters were read from Revs. Peter Merrill, Harvey Webster and W. S. Smithers, former pastors, and also from absent members. Taken as a whole, the occasion was a very enjoyable one. The following Friday evening a large attendance was given by the League to its retiring president, Clinton W. Huntington, and his wife, who were married by Rev. F. W. Lewis, of Bradford, at Orford, N. H., Dec. 24.

Barton Landing Preachers' Meeting.—The winter meet of the district was held at this place, Dec. 17 and 18. S. C. Johnson was elected secretary pro tem. Arrangements were made for the holding of the next meeting in Danville in June. The following topics were presented in either papers or addresses by the brethren mentioned: "Origin and Work of the Missionary Society of the M. E. Church," Rev. Sylvester Donaldson; "Has the M. E. Church Outgrown the Need of the Presiding Eldership?" Rev. P. N. Granger, Hon. G. H. Blake; "What Constitutes Ministerial Success?" Rev. W. E. Douglass; "The Church Member for the Times," Rev. Geo. O. Howe; review of Madge's "Growth in Holiness," Rev. A. L. Cooper, D. D.; "How can the Preacher and Charges Best Help the Presiding Elder?" Rev. Marcus B. Paroungian, S. Kendall Huse; "How can the Presiding Elder Best Help the Preachers?" Rev. S. C. Johnson; "The Relation of the M. E. Church to the Temperance Cause," Rev. Albert Gregory; "The Pastor and Church in Revivals," Presiding Elder Hamilton. Sketches of sermons were given by Revs. O. E. Aitken, Milton H. Smith and E. H. Snelling. Rev. William E. Douglass, of Barton, preached in the evening of Wednesday.

Marshfield Preachers' Meeting.—The preachers of the south end, together with several from Montpelier District, held their cold weather assembly at the above-named place, Dec. 18 and 19. The following topics were discussed by the clergymen whose names are appended: "Do We Sufficiently Emphasize the Necessity of Conversion?" Rev. J. A. Dixon; "Origin and Work of the Missionary Society of the M. E. Church," Rev. O. M. Boutwell; "The Church Member for the Times," Rev. W. R. Lavenport; review of Madge's "Growth in Holiness," Principal E. M. Smith, D. D.; "The Pastor in His Study," Rev. A. H. Webb; "The Holy Spirit in Revivals," Rev. H. A. Spencer; "The Pastor and Church in Revivals," Revs. L. L. Beaman and Joseph Hamilton; "How can the Presiding Elder Best Help the Preachers and Charges?" Rev. J. A. Sherburne; "The Pastor as a Citizen," Rev. W. S. Smithers; "Has the M. E. Church Outgrown the Need of the Presiding Eldership?" Rev. J. O. Sherburne; "When and Why was the Epworth League Organized?" Revs. F. B. Carrier and H. W. Morrow. Rev. J. A. Dixon, of Cabot, preached on Wednesday evening, and Rev. J. J. Munroe, of Wall's River, Thursday evening. Rev. H. A. Spencer and E. M. Smith were appointed a committee to request the Annual Conference to memorialize the General Conference to so amend the Discipline as to make the stewards of the local churches elective by all adult members over twenty-one years of age.

There were seventeen preachers present at Marshfield and sixteen at Barton Landing, and both meetings were considered successful. Presiding Elder Hamilton pushes this as well as all other departments of work to success.

RETLAW.

East Maine Conference.

Bangor District.

The quarterly convention of the Aroostook County Epworth League Union was held at Houlton, Dec. 12, and although this was the last convention of '95, it certainly was not the least in importance. The day was cold, but the hearts of the Epworthians were warm, and a very enjoyable time was experienced by all who attended.

SMOY.

Rockland District.

Seaboard.—A successful series of meetings has been held at North Appleton. A goodly number have been converted and the whole community awakened. Rev. M. F. Bridgman has been assisted by Rev. Mrs. McIntyre, of Belfast.

Pittston.—General good feeling prevails. Christmas morning fifty-three new converts were presented to the pastor and wife. C. C. Libby, M. D., gathered them up. There have recently been three conversions at West Whitefield.

Randolph.—Work is moving pleasantly. Seven have been received to full membership at North Chelsea. A good interest is manifest at the Chapel. Special meetings are being held.

Orono.—Signs of prosperity are to be seen in an increasing congregation and a growing Sunday-school. At a recent Sunday service the pastor in twenty minutes secured pledges to cover full apportionment for benevolences. At East Vassalboro the same work was done by private solicitation. Would not all who have not done so, do well to give this matter immediate attention? A great pressure is on our benevolent societies. Let the pastors come to the rescue with vigorous efforts. Only three months before Conference, but much may yet be

done. "Clear the decks," that the stewards may have the closing weeks of the year.

North Vassalboro.—Rev. W. C. Baker is stirring the community. The liquor and gambling question. The installation of League officers recently was an occasion of much interest. Rev. N. R. Pearson and the presiding elder assisted the pastor. A fine cabinet is in command.

Benton.—Our people are hopeful and energetic. We expect an advance.

Orono.—Union revival meetings are being held. Messrs. Jones and Allen are putting in their best efforts and the pastors are co-operating. When the people are willing, a good work will be done.

Unity.—Larger congregations are reported. A little more general interest is noted. May the star of victory soon arise!

Troy.—Quite a number of workers here are anxious for a pastor to reside in town and give his whole time to services therein. The rural sections present a great problem in religious work. We need a district missionary board with power to raise money and to employ an evangelist. The matter will be considered at the next Association.

Rockport.—The Christmas cantata was a great success. The audience is reported as one of the largest ever in the Opera House. After giving away two hundred presents, \$50 was netted, which was divided between pastor and Sunday-school. An eight-page paper was published containing a description of the entertainment, a full list of church committees and services, and many beautiful Christmas thoughts.

Rockland.—The Epworth League of Pratt Memorial Church, in union with other young people's societies, entertained the poor children of the city, Dec. 26. A fine dinner was served to 263 persons, after which 1,000 presents were distributed among them. That is "Mercy and Help."

Camden.—Seven new subscribers have been secured for ZION'S HERALD. Money to the amount of \$235, with prospect of more, was obtained by the pastor on his recent vacation. The workers are hopeful and the congregations good, with a growing spiritual interest.

W. W. O.

Bucksport District.

Columbia Falls.—The society at this place has recently received from Mr. Richard Allen \$500, the interest of the same to be applied to the support of the pastor of the M. E. Church in that village. This is the third time that Mr. Allen has made substantial gifts to this society within the past few years, he having furnished a fine pulpit suite and painted the outside of the church edifice. This manifestation of his interest is greatly appreciated by the society. The work is being faithfully looked after by the pastor, and a good interest prevails.

Eddington.—Rev. M. Kearney is pushing the battle for the Lord at this place, though somewhat hindered in his work because of lameness. We find good congregations, and correspondingly good interest is manifested in all departments. The pastor was kindly remembered at Christmas by his many friends in this place.

Brewer.—Pastor and people at this point are happy in seeing the work move. Since the first quarterly meeting of the year, 5 have been baptized, 6 received into full membership, and 4 on probation, and 9 have started in the way of life. There are hopeful indications of a glorious revival at this place. We noticed the last communion with this people a very fine communion service recently purchased to take the place of one that had outlived its usefulness.

South Orrington.—In the gale of December 31 the spire was blown off the church at this place, damaging the edifice to quite an extent. Steps were taken at once to repair damages, so that the house could be occupied through the winter. In the early spring a thorough repairing will be made. It was a very narrow escape from what might have been to this society a heavy loss of property.

Harrington.—Pastor and wife have been having quite a serious time with throat and lung trouble, but are much better now. With a fine new coat-skin coat, presented by the friends on the charge, the pastor feels confident that there will be no further trouble in this direction—as far as he is concerned at any rate.

Machias.—Under date of Jan. 2, the pastor of this church writes: "We are singing from the depths of grateful hearts, 'Praise God, from whom all blessings flow!' because we have a church this New Year's morning. On the last night of the old year it caught fire, and but for a timely discovery would have burned to the ground. As it is, a damage of some \$75 was caused. The fire is supposed to have originated by a spark being carried into the cold air box and then burning out to the outside of the building, where it was discovered—so reports a local paper."

The District.—From the reports that come to us, we believe that an unusual effort is being put forth in observing the Week of Prayer, and making the remaining months of the year a season of revival services in very deed and truth. With a united effort on the part of our churches, what hinders us from making this the best year this district has ever known, in the very best sense of the word? A revival on every charge, benevolences raised in full, and several old church debts of long standing canceled, is the report we hope to be able to make to the Annual Conference in a little over sixteen weeks.

Pardon us if we trespass a little upon your time and space as we make known to the readers of the HERALD the opportunity that is offered them of aiding an enterprise that will bring great relief to a loyal and struggling society. Our society at Bar Harbor—as many HERALD readers are aware—has had a very heavy burden to bear for many years, and at present has nearly \$9,000 debt against the church edifice; but in view of all the circumstances, the parties holding the claims have agreed that if we can raise and pay them at once \$1,500, they will relinquish all claim against the church. This has caused us to make this last appeal to the friends of Methodism. If we can secure the \$1,500, we can save this valuable church; otherwise we shall lose all that we have put in at this place. We have divided this amount into nine hundred shares,

and are asking our friends to help us by taking as many shares as they can at \$5 each.

Reader, will you not help us to lift this load by taking at least one share, and ask your friends to imitate your example in this respect? You may be sure that by so doing you will assist a worthy and deserving people, and help to make Methodism a permanent factor in this place where in no distant day it will become the "People's Church of Bar Harbor." Aid us, friends, by forwarding your subscriptions to either Rev. R. J. Wyckoff, Bar Harbor, Me., or to Rev. H. W. Norton, Bucksport, Me., who will see that every dollar goes toward the debt, and when the required amount is raised will give notice through the columns of this paper. N.

New Hampshire Conference.

Dover District.

Salisbury. enjoyed watch-night with an audience which filled the vestries of the church, most of the people remaining until the end of the service. The pastor's son, Merwin Y. Webster, a local preacher, who has just been appointed by Presiding Elder Keeler to supply Oblester and Loudon for the balance of the year, preached the sermon of this occasion. Evangelist Applebee and Captain Battely, of the Salvation Army, also helped in the work. The Christmas festivities were shared by a large and happy throng. The pastor and his family were generously remembered, a handsome mole-skin reception chair and other valuable gifts being presented to Mr. and Mrs. Webster. The organist, Frank S. Chapin, and his daughter, Miss Nellie, the pianist of the church, also received tokens of appreciation. Miss Mabel C. Hartford, the returned missionary from China, delivered an eloquent address on Sunday morning. The Epworth League, Mallien Circuit, held a fine meeting here, Jan. 2, at which three hundred people were entertained, and profited by a lecture, "The Story of the Stars," by Rev. J. E. Robins, of Dover.

The Week of Prayer was observed in evangelistic effort at Milton Mills, Sandown and Raymond, and in the ordinary way, whether by union or otherwise, by many of our societies.

If all our people would consider the work of our church as retrospected for eleven years by Chaplain McCabe, and then, in recognition of added, intensified, personal responsibility set to work, the Gospel car would get a good advance this year.

The church at East Rochester is showing the swing of conquest, led by the pastor, Rev. E. S. Collier. By the generosity of a good brother whose praise is in many churches, the debt on the parsonage property has been canceled, the parsonage shingled, and the leaks in the church belfry stopped effectually. All bills are paid. The church is marching on, doing excellent work in all lines.

A consecrated Methodist has promised to give \$150 to the domestic mission fund of New Hampshire Conference. May his tribe increase!

Milton Mills has put in new lighting apparatus and a fine suite of pulpit chairs at an expense of nearly \$50. The church lights up beautifully, and now with the good old-time revival for which this band is working and praying, it will seem indeed like glory land.

Centerville is doing good work and hopes to open a gospel campaign in February with a good platoon of recruits. Rev. E. S. Tasker is manifestly a good man for this field, and to this the people say amen.

St. Mark's, Lawrence, finds many items of encouragement. The Epworth League has purchased a \$500 piano for its work, and the Ladies' Aid sale at Christmas gave them nearly \$100. Santa Claus pleasantly remembered the pastor and his household; and on Friday, Jan. 3, the Sunday-school board effectually surprised Mr. Ephraim Searle, the superintendent, at his own house, presenting him with a solid gold watch-chain and enjoying a delightful season of social converse. Three new families are just now welcomed to this church, and Sunday, Jan. 5, 4 joined by letter and 1 from probation.

Amesbury pastor sends encouraging news from that city by the sea, which gave Miss Hartford a good audience, Dec. 22, and good collection, and received a fresh impulse to mission work through her earnest words. The church was packed, standing room being at a premium, at the Sunday-school Christmas concert the evening of Dec. 23. The watch-night service was well attended, the sermons being preached by Revs. R. E. Bisbee and Alfred Noon, of New England Conference, who were in good trim for heavy work, and did it to the profit of the people. Santa Claus remembered the pastor and wife. The Week of Prayer began here, on Sunday, with love-feast and communion. Three were baptized and three received by letter. Dr. Spalding, of Salisbury, and the Newburyport praying band assisted during the week.

Watch-meetings have been held with good attendance and good results—at **Newfields**, where several of the people at the close of the watch-meeting session decided to remain "all night in prayer," in humble commemoration of the Master's example; at **Garden St.**, Lawrence, where an excellent and most appropriate sermon was preached by Pastor Dockrill, of St. Mark's Church, and several souls responded to Pastor Danforth's invitation to accept Christ as their life; and at **Hampstead**, where a union of Baptists, Methodists and Congregationalists produced no jar, but an excellent and profitable service was held, including three sermons and a sermonette, as well as exercises of praise, prayer, testimony and consecration.

At **Somerset** Rev. G. H. Spencer is using the pictorial illustration in his evening services and gathering great congregations thereby. The recent Munhall meetings left a good spiritual flavor in the community, albeit Israel was not so largely increased by incomes as the workers hoped.

Auburn and **Oblester** are also being blessed with the Gospel illustrated by the stereopticon, Rev. A. G. Smith being something of an adept at that work.

East Hampstead and **Danville** having lately suffered the loss of their pastor—who heard a loud call from another denomination in western Massachusetts, and, as in duty bound, went out from his company and kindred, yet knowing why and whither he went—are being supplied

for the rest of this year by Rev. A. M. Shattuck, a local preacher from Ballardvale.

Methodism is putting much life into Essex County ecclesiasticism. Pastor Adams was a pleasant and welcome factor in the recent reception accorded to Rev. and Mrs. Oliphant by their people in Phillips Chapel. He gave a popular and profitable address on "The Lack of Scriptural Warrant for Beverage Use of Alcoholic Wine," at the Good Templars' meeting in Town Hall on a recent Sunday evening to a large and appreciative audience. He delivered a popular lecture in Y. M. C. A. rooms in Lawrence. An enthusiastic watch-meeting service was held at this church, at which Rev. W. A. Baker preached an impressive sermon. The Young Men's League is doing excellent work; its regular business meeting for the formulation of campaign plans was held on Monday evening at the parsonage, where they took supper together and with song and thanksgiving gave themselves in a new consecration to the work of God for 1896.

Lawrence. St. Paul's is enjoying a healthy growth in all branches of the work. A month ago 6 were received into full connection, and last Sunday 5 more came in. Last Sunday 219 were present in Sunday-school, and a larger number came to communion than have ever



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participated in such a service before. Special New Year's services were introduced by an old-time love-feast. Pastor Searle and his helpers are surely helped of God.

G. W. N.

Manchester District.

The first Sunday morning of the year at Salem, First Church, was a very interesting occasion. We had no time for a sermon, but gave the hour and a half to receiving 9 on probation, baptizing 4, taking 2 into full connection, 4 by letter, and administering the communion to a large number. Those received on probation range in age from thirty to nearly fifty. One man over thirty was saved at the Sunday evening service. The spirit of revival is in this church. Their finances were never in a better condition; all bills are paid to date, with money in the treasury. At the fourth quarterly conference the pastor, Rev. Mr. Blake (who was recommended for admission on trial), was unanimously asked to return.

The charge of Rev. D. Onstott, Salem, Pleasant St., is having a very pleasant and profitable year. The reports show the attendance at the Sunday-school, prayer-meetings, and the morning congregations to be much larger than formerly. The finances are in good condition. The pastor's return is unanimously asked for. The League of this church is doing better work than ever. Their religious meetings are excellent. They are now conducting a most successful lecture course. At Christmas they put into the parsonage a beautiful chamber set, and are to pay \$75 toward a new heater for the church. The pastor received the cash for a suit of clothes. The Junior League, in charge of the pastor's wife, is paying for a cistern put in some time ago.

During the year at Derry, St. Luke's, nearly forty have in some way expressed a desire to live for God, and 21 have given evidence of conversion and joined on probation. Others are coming in soon. Congregations here are very large and interesting. Every department of the work is in good condition. Of course they desire the pastor's return, and said so with both hands up.

It is not very encouraging for the pastor at Derry, First Church. Congregations are not large, but they have some meetings of marked power. The earnest and godly pastor wants to see the people seeking God. Not seeing this is somewhat disheartening. But who knows what kind of a harvest the seed sown will yet produce? This society has been much hindered in its work by one-year pastorate. In five years they have had six men. They urge with unanimous voice that Rev. W. B. Atkinson shall remain a second year.

Rev. T. E. Cramer, of Hillsboro Bridge, writes under date of Jan. 13: "A revival of remarkable power is in progress in our church here, conducted by Rev. G. F. Love, Jr., of Rochester, N. Y. The meetings began Jan. 6, and up to last night (12th) upwards of sixty had started in the Christian life. Sunday afternoon, at a crowded meeting in the Opera House for men only, some 260 non-Christian men pledged themselves to live a life of social purity and to stand for the enforcement of law against social evil." Mr. Cramer and wife are happy in the advent of a daughter, born Jan. 8.

Rev. N. Fisk, at Londonderry, asks that his pastorate may close at the end of this year, thinking, as he says, that some one else may be able to do them more good. The church will never get a more faithful or godly man than this brother who has served them for three years. He has seen several souls converted and added to the church during his pastorate. The eldest daughter, Lela, will be missed from her place as organist and leader of the singing, in which place she is a valuable helper.

B.

N. E. Southern Conference.

Brockton and Vicinity.

Cochesett.—A lot of standing wood and a wood-lot belonging to the church have recently been sold for \$250. It is proposed to use the money for repairs upon church property. Two fine lectures have been delivered, one by Rev. E. H. Hughes of Newton Centre, "The Motives of Patriotism," the other by Rev. C. M. Meiden, "A Glimpse of Holland." A delegation from the Epworth League of the Central Church, Brockton, conducted the Sunday evening service on Dec. 8. Revival meetings are in progress. On Dec. 23 a little daughter was made welcome at the parsonage. Mr. and Mrs. Hammond are happy.

Sloughton.—This year—with one exception, 1895—has been the largest in reception of probationers within the history of the church. On Jan. 5, 7 were received on probation, 7 baptized, and 5 received in full membership. The Epworth League is rallying to the support of the pastor, Rev. H. W. Brown.

Brockton, Central Church.—The Epworth League observed the first Sunday in the New Year as rally day. Over three hundred members gathered in the vestry. Letters were read from absent members. A spirited testimony followed. A searching self-examination service was conducted by the help of questions propounded by the leader, which each Leaguer, with bowed head, answered to himself and God. It was a service that will be long remembered by all present. The union meetings under Evangelist Jackson have closed. Mr. Jackson was universally liked. His manly ways and clear, vigorous preaching appealed to all. Thirteen have been received on probation, 5 by letter, 2 from probation, and 7 baptized. A probationers' class of about thirty members has been formed. Rev. C. M. Meiden is pastor.

Brockton, Franklin Church.—Work is being pushed along evangelistic lines. Souls are constantly seeking Christ. On Jan. 5, 3 were received on probation and 6 by letter. Rev. E. H. Dupuy, pastor.

Bridgewater.—The church is making a heroic effort to raise the debt increased by remodeling. Pastor J. P. Porter and his people are hopeful and expect nothing but success.

Whitman.—The Ladies' Social Circle held their annual Christmas sale and entertainment Dec. 4 and 5. The pastor's special sermons always call out a large number. "The Supreme Object in Life" was a recent subject. Special revival services began Jan. 5. Rev. O. E. Johnson is the efficient pastor.

At the sixth anniversary of the Epworth League, Rev. Charles E. Beals, of Mansfield, gave an address on "The A. B. C. of Success." The membership roll now has 84 names. The Epworth League House in Boston has been helped in its work by the Mercy and Help department. Under the management of the Literary department Rev. Wm. Brunton gave his

lecture on "Robert Burns." A Junior League with fifty members has been organized.

Hull.—A Chautauqua Circle has been organized. A meeting for boys and girls is held every Sunday afternoon. In time it may develop into a strong Junior League. Watch-night was observed, Messrs. Reed and Knight assisting in the service. The pastor, Rev. Wm. H. Butler, is famous for his missionary collections, and it is rumored that the churches on Providence District will have to work hard or Hull will hold first rank on the missionary list next year.

L. B.

New Bedford District.

Fall River, First Church.—"The Christmas concert at this church on Sunday evening, Dec. 22, and the entertainment given by the children on the Wednesday evening following, were attended by large congregations and were both decided successes. The church was never so tastefully and appropriately decorated," says the *Fall River News*. After the exercises on Wednesday evening refreshments were served. The pastor, Rev. W. A. Luce, and wife were presented by the officers and teachers of the Sunday-school with a beautiful oil painting, which was greatly appreciated by Mr. and Mrs. Luce. The work for the coming Conference session is already well in hand. A most glorious Sunday night prayer-meeting was held, Dec. 29. "It was a season of rarest pentecostal power. Tears, shouts, prayers, songs and testimonies intermingled." There were four clear conversions.

Taunton, Central Church.—There was a remarkable prayer-meeting in this church, Sunday evening, Dec. 29. A man highly respected and of excellent moral character, who had lived without Christ for about seventy years, publicly arose and confessed his need of Jesus Christ. He is only one of many who are deeply moved. For some weeks all the services have been of great spiritual interest.

The New Year's social by the Epworth League was held at the parsonage, which was filled with a happy throng of young people. The entertainment provided by the social and literary departments was bright, and auspiciously opened the New Year.

Bryantville.—There was a pleasant gathering at the parsonage, Monday evening, Dec. 30. Prof. and Mrs. Gibson were on a visit to Mr. Gibson's parents, Rev. and Mrs. C. P. Flanders. Many friends took the occasion to show again their continued good wishes and appreciation by calling upon them. At the close of a very pleasant evening, Mrs. E. T. Clark, in a few well-chosen words, expressed the appreciation felt for Mrs. Gibson's services in the church during the year of her residence, and then presented her with a set of silver tablespoons.

Epworth News.—This is the title of the "circular" recently mentioned. It has suddenly developed into an eight-page, three-column paper, published in the interest of the New Bedford District Epworth League. It is to be a loyal supporter, and not supplanter, of *Zion's Herald*. The price will be merely nominal, dependence being placed on "ads" for income. H. L. Chipman, of Sandwich, is the Atlas who will support this new creation as business manager, and Rev. B. F. Simon will sit on it—i. e., the tripod—as editor. The first number will appear Jan. 15, and promises to be a success at the start.

Marion.—The society here presented Rev. J. E. Duxbury on Christmas evening, a gold watch and chain and many other valuable things. Mr. Seth Dexter made a witty presentation speech, expressing the love and appreciation all felt for Mr. Duxbury, their pastor.

Nantuxet.—At the temperance meeting held in the Baptist Church on a recent Sunday evening, Rev. O. A. Martin, the new pastor of our church, made the address of the evening. It was a forceful argument of the liquor traffic and a strong argument for prohibition. Miss C. C. Nye, an active Epworthian, presided.

Edgartown.—The annual Christmas concert was held on Tuesday evening, Dec. 24. The audience completely filled the large vestry. Among the generous gifts distributed was a handsome pulpit Bible from Mrs. E. J. Fisher. The pastor, Rev. C. T. Hatch, was the happy recipient of a generous sum of money from the church and society. The trees were richly laden with presents. The collation was served to all present. The occasion was most enjoyable and very successful.

The Epworth Lyceum recently discussed the question: "Should the town of Edgartown appropriate \$15,000 to assist in building an electric railroad from Cottage City to Edgartown?"

Bourne.—The pastor, Rev. N. C. Alger, is continuing the series of morning discourses on topics of popular interest, and the result is crowded congregations. In the evening the sermon is followed by a lively altar service, and many are attracted.

Sagamore.—A very enjoyable Christmas concert occurred in the Sunday-school, and the children were made happy by a handsome tree full of presents.

Falmouth.—Services were held in this church, Thursday afternoon and evening, Dec. 19. Rev. T. J. Everett, presiding elder, preached in the afternoon, and at the close baptized four infants and eight adults. Eight persons were taken on probation. In the evening occurred the dedicatory services connected with the new chapel. Prayer was offered by Rev. C. S. Thur-

ber, of East Falmouth, and the Scripture lesson was read by Rev. C. H. Wanhurn, of the Congregational Church. The sermon was by Rev. E. F. Clark, of Grace Church, Taunton. Rev. J. E. Blake, the pastor, read the statement of the building committee. A balance of \$150 was quickly raised, and the chapel was dedicated free from debt. Mr. Blake's pastorate is remarkably successful.

Middleboro.—The Methodists enjoyed their Christmas supper in Grand Army hall, and then repaired to the vestry of the church to enjoy a fine entertainment and a well-laden tree.

Personal.—This correspondent wishes a Happy New Year to the many who have contributed items for this column, and hopes many others may resolve to help him at least to the extent of an occasional postal. Send something seasonable! I drew the line on lawn parties last week, because such items seem to have an ancient flavor. Any one who is neglecting this column and who may have a desire to unload a year's lot of items just before Conference, would better send it to the obituary column, for it is dead matter. Write something, write it now, and all will be forgiven.

New Bedford, Allen St.—Christmas passed off pleasantly at this church. Offerings for the poor were the order on Christmas Eve. After a stereoscopic entertainment, "An Evening's Ride with Santa Claus," given by the pastor, a large sleigh was filled with many useful things for the needy. Besides this, the hearts of the people opened generously toward the pastor, Rev. C. S. Davis, and his beloved wife, who were remembered with a purse of \$26. Dec. 22, the Sunday-school Christmas concert was given to a crowded house, and on the evening of the 29th the pastor made an eloquent appeal for the Armenian sufferers, after which a collection was taken for their benefit. Increased congregations at all Sunday services show encouraging prospects for this united church.

KARL.

New England Conference.

Boston South District.

Boston, Bromfield St.—During the past month 9 persons have been baptized and 7 received into church fellowship. Last Sunday morning Dr. J. W. Hamilton preached and presented the cause of the Freedmen's Aid and Southern Education Society. The collection was over \$150. Dr. L. B. Bates, pastor.

St. John's, South Boston.—A Christmas concert was given in the evening of Dec. 22. An interesting feature in the program was an "offering of gifts" by the classes of the Sunday-school. At the noonday session of the school every member brought a Christmas gift, to be given away to the poor and needy of the city. These were arranged according to classes, in bundles, boxes and baskets trimmed with evergreen. One class gave supplies for the sick; another, "comfort bags;" a third, Bibles; others, mittens, fruit, candy, books, games, dolls, toys, provisions, etc. Each class had also its motto, as "The Lord loveth a cheerful giver." "By their fruits shall ye know them." At the evening service these were carried by young men to the altar. As a committee received the gift, the pastor acknowledged it and read the class motto. On the following day, as a result, two boxes were sent to the Epworth League House, two boxes and a basket to the Des Moines Home, a package to the Home for Little Wanderers, and a box to the sailors at Vineyard Haven. The letters of thanks that have come back have taught the members of the school the need of such work, and in blessing others they themselves have been blessed.

Boston, Egleston Square.—Jan. 5 was a grand day with this church. Nine persons gave themselves to the Lord at the altar, and 7 of them were received on probation. Three others were received by letter. On Jan. 12, 4 were received. Rev. John R. Cushing, pastor.

Jamaica Plain, St. Andrew's.—Three persons were baptized and received on probation at the last communion service. The work of the church is prospering in every department. The people remembered the pastor and his wife generously at Christmas. All current expenses are paid in full to date. Rev. A. W. L. Nelson, pastor.

Walnut Hills, Dedham.—The church building is being put into a very neat condition, and the parsonage is to be painted. The entire cost—\$800—is all in hand. The Epworth League give \$75. The Little Juniors, of whom the ever-youthful pastor is president, pay \$50 for these repairs, and also give \$10 to current expenses and \$5 to missions. Three of these children were received the first Sabbath of the year on probation in the church. Rev. L. P. Cushman, pastor.

Westboro.—At the communion service on Sunday, Jan. 5, the pastor, Rev. Putnam Webster, baptized 1, received on probation 2, into full connection from probation 2, and by letter 5. All departments of church work are in good condition. Congregations are larger, the class-meeting better attended, current expenses all provided for, and a growing spiritual interest prevails. The pastor and his wife were generously remembered at Christmas with a box of silver dollars.

Boston North District.

Somerville, Union Square.—Special services are being held four nights in the week during

the month of January, the pastor, Rev. I. H. Packard, preaching each evening.

Grace Church, Cambridge.—Wednesday evening, Jan. 1, was a most delightful time of general rejoicing at this church. The vestry was crowded with young and old who came together to hear the full and final report of the committee who had charge of providing for the church debt. The report was read by the secretary and showed the virtual extinction of the debt on that valuable property. After a feast of good things provided by the Ladies' Aid Society, appropriate remarks were made by the presiding elder, the president of the debt-raising society, two of the former pastors, and the pastors of Harvard St., Epworth and Trinity Churches of Cambridge. Music was furnished by a male quartet of the church. Four years ago the debt on the property amounted to \$9,500. In October, '91, a debt-raising society was formed, the conditions of membership being the paying of a penny a day into the treasury. It commenced with a large membership and nearly one hun-

(Continued on Page 14.)

You Can Make more good things with **WHEATLET** than with any other cereal food.



TRY IT.

Directions for Wheatlet Cake.

One and one-half cups dry WHEATLET, one cup sweet milk, two eggs, one tablespoonful sugar, two tablespoonfuls butter, two tablespoonfuls baking powder, pinch of salt. Bake thirty minutes in a quick oven.

Sold in 2-lb. packages by all leading Grocers.

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ASK YOUR DEALER FOR W. L. DOUGLAS \$3. SHOE BEST IN THE WORLD.

If you pay \$4 to \$6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for \$3.

OVER 100 STYLES AND WIDTHS, CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more \$3 Shoes than any other manufacturer in the world.

None genuine unless name and price is stamped on the bottom.

Ask your dealer for our \$5, \$4, \$3.50, \$3.25, \$3.00, \$2.75, \$2.50, \$2.25, \$2.00, \$1.75, \$1.50, \$1.25, \$1.00, \$0.75, \$0.50, \$0.25, \$0.10, \$0.05, \$0.01, \$0.00.

TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 36 cents to pay carriage. State kind, style of toe (cap or plain), size of width. Our Custom Dept. will fill your order. Send for new illustrated Catalogue to Box N.

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The fact that Mrs. Hester M. Pools, the well-known cooking-school authority, says, "Wheatlet is never absent from our breakfast table," is substantial proof of its excellence.

— Rev. Dr. A. H. Quint, in writing of the late Rev. Dr. N. G. Clark in last week's *Congregationalist*, gives this instance which finely illustrates the impression which the deceased made upon everybody:—

"In the last year of his work at the mission house his increasing weakness often forced him to ride from the Park Square Station. One cabman used to watch for him. He had seen me with him, and sometimes I had gone with my friend. Five or six weeks ago this cabman asked me, 'How is that good man who used to ride with me?' The cabman did not know the name, but he knew that the man was good. The unconscious goodness was in his manner, his features, his voice. He was an illustration of elevated, sweet-tempered, gentle Christian manhood. 'If we were all as fit for heaven as he is' the cabman said to me a week or two later."

— Of the men who have occupied the editorial chair of *ZION'S HERALD*, two of the earlier editors—Rev. Abel Stevens, LL. D., and Rev. Daniel Wise, D. D.—remain among us. Dr. Stevens, the historian of Methodism, will pass his 81st birthday on the 19th inst. He is still able to be abroad and to use a pen which has long had a charm for Methodists in all parts of the world. His writings will prove a monument more durable than marble or brass. Dr. Wise, editor of the *HERALD* more than forty years ago, and long the honored and efficient corresponding secretary of the Sunday-school Union of the Methodist Episcopal Church, passed, on the 10th inst., his 83d birthday. He did much to build up and consolidate our Sunday-school interests, making thereby a name for himself which can never be forgotten or obscured. Though borne down by weight of years and infirmities, he remains cheerful and hopeful, conscious of the love of Christ filling his heart and assured of a glorious immortality opening before him. Confined for the most part to the house, he is yet able on fair days to be out for a few moments at a time. *ZION'S HERALD* extends to these ex-editors and honored brethren her most cordial greetings!

NOW—THE TIME TO MAKE MONEY.

Last month I cleared, after paying all expenses, \$175.46; the month before, \$149.98, and have at the same time attended to my regular business. I believe any one, anywhere, can do as well, as I have not a particularly good location and no experience. When you have an article that every family wants, it is very easy selling it. It seems strange that a good, cheap Dish Washer was never before placed on the market. With the Climax you can wash and dry the dishes for a family in two minutes, without putting the hands in water; as soon as people see the Washer work, they want one, and that is why so much money can be made so quickly. All you have to do is to send for a sample Dish Washer. This Company does not ask any pay until you have them sold. For full particulars address the Climax Mfg. Co., Columbus, Ohio. I feel convinced that any lady or gentleman, in any location, can make from \$5 to \$10 a day, as every family will very soon have a Dish Washer. Try it, and publish your experience for the benefit of others.

Church Register.

HERALD CALENDAR.

Concord Dis. (Southern Sec.) Fr. Meeting and Epworth League Convention at Pensacola, Feb. 3-4	
Rockland Dis. Min. Assn. and Epworth League Convention, at China, Me., Feb. 3-4	
Providence Dis. Min. Assn., at First Church, Newport, Feb. 10, 11	
Lewiston Dis. Min. Assn., at Yarmouthville, Me., Feb. 10-13	
N. Bedford Dis. Min. Assn., Grace Ch., Taunton, Feb. 17, 18	
Norwich Dis. Min. Assn., at Jewett City, Feb. 17, 18	
CONFERENCE. PLACE. TIME. BISHOP.	
New Eng. South'n, Fall River, Mass., April 1, Foster	
New York East, New Haven, Conn., " 1, Merrill	
New York, New York City, " 1, Nindé	
New Hampshire, Lawrence, Mass., " 1, Fowler	
Maine, Auburn, Me., " 3, Merrill	
New England, Springfield, Mass., " 3, Fos	
Vermont, Barre, Vt., " 3, Fowler	
East Maine, Oldtown, Me., " 15, Merrill	
Troy, Gloversville, N. Y., " 15, Fowler	

NORWICH DISTRICT MINISTERIAL ASSOCIATION at Jewett City, Feb. 17 and 18.

PROGRAM.

Preaching, Monday evening, W. S. Foster; Tuesday evening, J. Hollingshead.

PAPERS: What Legislation by the next General Conference is needed to give Greater Efficiency to Our Episcopacy and Itinerary? H. H. Martin, D. W. Adams; Review of Heard's "The Tripartite Nature of Man," W. J. Smith; The Christian Law of the Sabbath, J. Betts, G. H. Hastings; The Institutional Church, R. J. Ayres, C. W. Russell; The Proper Attitude of the Church toward the Social Problems of the Day, W. J. Yates, J. S. Bell; Christian Obligations in the Use of Worldly Possessions, R. D. Dyson, S. G. Dorey.

Where two names are assigned to a subject, the first is expected to write and the second to open the discussion.

WALTER ELA, } Com.
H. POVEY, }
J. MOYAT, }

W. F. M. S.—The annual meeting of the Cambridge District W. F. M. S. will be held Tuesday, Jan. 28, at Watertown. Sessions at 10 and 2. Miss Mabel C. Hartford is expected to address the meeting.

E. M. COLTON, Dis. Rec. Sec.

ALPHA MEETING.—The next meeting of the Alpha Club will be held on Monday, Jan. 20, at Room 20, Crawford House, Boston. Lunch (European plan) at 12.30 p. m. Papers at 1.15 by Revs. S. U. Cary, W. T. Ferrin, E. J. Helms. Subject, A Methodist Training School for Christian Workers in Boston.

Have You Tried It?

Of course you have heard of Adamson's Botanic Cough Balm—most people have—but have you tried it? There is no other remedy so effective and so certain to cure Coughs, Asthma and all throat, lung and chest diseases. Sold by all Druggists.

Money Letters from Jan. 6 to 13.

J. H. Allen, A. E. Atwater, M. S. Andrews, J. A. Bronson, Mrs. A. Bailey, A. L. Brown, W. L. Bulkin, M. H. Batty, Mrs. M. Brayton, J. E. Boyle, G. A. Bragdon, C. H. Burgess, Albert Crocker, Mrs. L. S. Clark, W. S. Cochran, M. T. Cliley, G. W. Cady, C. M. Coburn, Bivira L. Childs, A. Crain, Charles Cayford, J. W. Charlton, W. H. Calfee, W. A. Dickson, J. M. Dougherty, J. A. Dixon, W. J. Danielson, F. H. Ellis, L. M. Elmer, H. F. Fisk, P. D. Fuller, O. B. Frost, Mrs. S. J. Ford, A. Fowler, T. P. Frost, W. O. Fuller, L. L. Frost, W. M. French, James Gilpin, Mrs. A. B. Giddings, C. W. Gullette, C. H. Hinkley, Mrs. J. D. Hopkins, R. F. Holway, O. Hoagland, L. J. Hall, W. H. Hutchins, Mrs. N. F. Harvey, Wm. B. Heath, W. B. Hastings, Edw. Hunt, R. H. Howard, Mrs. S. B. Ives, Mrs. B. H. Jackson, H. D. Jackson, H. A. Jones, S. F. Jones, M. V. B. Knox, C. B. Knowles, W. Kellogg, Jos. King, O. D. Lindsay, W. P. Lord, Allen Lewis, F. S. Merrill, H. M. Marshall, C. B. Mitchell, N. O. McKean, C. A. Maine, J. N. Marsh, Mrs. M. McFadden, W. H. Moore, Miss Carrie Mott, Mrs. J. L. Newell, Mrs. S. R. Newhall, J. H. Newland, J. B. Nichols, Emma O. Penney, J. W. Penney, P. H. Phinney, B. B. Pope, H. C. Pardon, H. B. Robinson, G. H. Reed, E. J. Stockpole, G. A. Sloan, F. K. Stratton, James Stephen, H. V. Starr, Mrs. O. H. Stuckey, C. Tilton, H. T. Turner, Wm. Tippet, H. D. Towne, E. M. Tebbetts, Miss M. F. Torrey, E. O. Thayer, L. K. Vandewater, N. T. Whitaker, J. H. Whitney, Harriet Whitney, W. A. Wright, Mrs. P. L. Wilkins, Mrs. L. S. Winch, A. Woodward, Y. M. C. A., St. Johnsbury, C. B. Young.

W. H. M. S.—The annual convention of the Woman's Home Missionary Society of Montpelier District will be held at Montpelier, Vt., Jan. 22 and 23.

Mrs. H. F. FORESTER, Pres.

BOSTON PREACHERS' MEETING.—Monday, Jan. 20, Prof. Wm. North Hice will give an address on "The Epoch of Evolution."

KUCHENG HANDIWORK.—Articles made by women of Kucheng auxiliary of W. F. M. S., and brought home by Mabel C. Hartford to sell for the Society, are at the New England Branch Headquarters, Room 20, Broomfield St. Miss Nichols will attend to the sale of these articles. Office hours, 10 a. m. to 4 p. m.

ROCKLAND DISTRICT EPWORTH LEAGUE will hold a convention at China, Me., Feb. 3 and 4. Essays by Mrs. Maude Fletcher Merrithew, Mr. L. S. Robinson, Miss Ella Pratt, Miss Carrie Crawford, Mr. L. C. Vannan, Miss Eva Twining, Miss Mae Godding and Miss Estelle Brainerd; an exhibition of Junior League work by Rev. O. L. Banghart, and addresses by Revs. D. B. Phelan and S. L. Hanson, with special music and other interesting exercises comprise the program.

Reduced rates have been secured on the Wisconsin and Quebec and Knox and Lincoln Railroads.

W. F. M. S.—There will be a convention of the W. F. M. S. Auxiliaries of Lynn District at Boston St. Church, Lynn, Jan. 23. Sessions at 10 and 2. The morning will be devoted to reports of the work, and papers on different phases of the work by Mrs. Whitaker, Allen, Wriston, Blackett and Smiley. At 2 p. m. Dr. and Mrs. Waugh will be present and sing, and Dr. Waugh will address the meeting. Children's hour at 4. Basket lunch. All green cars going west from central station pass the church.

REBECCA W. KNOWLES, Dis. Sec.

SETTERS THAT CAN BE SECURED.—The Centre M. E. Church, Malden, having recently received their vestry with opera chairs, desire to dispose of about 100 settees. Most of them are in good order, and a few will need repairs. They will be sold cheap. For particulars inquire of C. R. Magee, 36 Bromfield St., Boston.

THE LEWISTON DISTRICT MINISTERIAL ASSOCIATION will meet at Yarmouthville, Feb. 10-12.

PROGRAM.

Sermon, Monday evening, J. L. Hoyle; Tuesday evening, G. I. Lowe. Tuesday, 2.30 a. m., prayer-meeting, led by G. B. Hannaford; Wednesday morning, prayer-meeting, led by J. B. Howard.

ESSAYS: Higher Criticism on the Pentateuch, J. H. Roberts, T. F. Baker; The Need of Missionary Work in the Maine Conference, J. A. Corey, A. K. Bryant; Removal of the Time Limit in the Itinerary, W. F. Holmes, C. E. Springer; Ought Bishops to be Elected for Life, or a Term of Years Subject to Re-election? W. T. Chapman, G. D. Holmes; Tithing or Proportionate Giving, A. C. Trafton, A. Hamilton; Best Revival Methods, with or without an Evangelist, F. Grover, R. A. Rich; The Duty of Christian Nations toward the Armenians, L. Whitelock, M. K. Mabry; The Aim of Missions, E. S. Stockpole, J. T. McBean; Can the Enforcement of the Prohibitory Law Against the Sale of Intoxicating Liquors be Secured Through any Political Party? M. C. Pendexter, W. H. Gowell, M. B. Greenhalgh; The Interdenominational Commission: Is there a Warrant for its Continuance? C. Purinton, E. T. Adams; Review of Nudge's "Growth in Holiness toward Perfection," J. H. Trask, F. O. Potter.

Let the brethren named come with prepared papers to read, and all others come prepared to discuss the subjects.

E. S. STOCKPOLE, } Com.
E. T. ADAMS, }

QUARTERLY MEETINGS.

BUCKSPORT DISTRICT—THIRD QUARTER (continued).

JAN.
3 a. m., Bucksport; 12 a. m., Ellsworth;
4 p. m., Small's Mills; 12 a. m., Franklin;
6 a. m., Bucksport Centre; 12 a. m., Bar Harbor.

BUCKSPORT DISTRICT—FOURTH QUARTER.
22 a. m., Gouldsboro; 24 a. m., Steuben;
22 a. m., Prospect Harbor; 24 a. m., Millbridge;
22 a. m., Indian River.

FEB.
2 a. m., Machias; 12 a. m. and p. m., Pembroke;
2 p. m. and eve, E. Machias; 12 a. m., Bucksport;
4 a. m., Wesley; 12 a. m., Edmunds;
6 a. m., Alexander; 20 a. m., Whiting;
6 a. m., Meddybemps; 21 a. m., W. Lubec;
8 a. m., Calais, Kn't Mem't'l; 22 a. m. and p. m., Lubec;
9 a. m., "First Church; 23, Cherryfield;
11 a. m., So. Robinson; 23, Har't'n & Col'tis Falls;
12 a. m., Perry; 24 a. m., Oulter.

MARCH.
15 p. m. and eve, Brooksville;
1 a. m., Penobscot; 22 a. m., Orrington;
5 a. m., E. Bucksport; 22 p. m., So. Orrington;
8 a. m., Hampden; 22 a. m., E. Bucksport;
8 p. m., Nealley's Corn'r; 24 a. m., Eddington;
12 a. m., Waterport; 25 a. m. and p. m., Surry;
15, Penobscot & Orland; 25 a. m., Ellsworth;
15 a. m., S. Penobscot; 25, Brewer & Bucksport.

APRIL.
1 p. m. and eve, Deer Isle; 4 a. m., So. West Harbor;
2 a. m., Swan's Island; 5 a. m., Bar Harbor;
3 a. m., Gott's Island; 12 a. m. and p. m., Sullivan;
5 a. m. and p. m., W. Tremont; 12 a. m., Franklin.

* Pastors exchange.

† By pastor.

FOURTH QUARTERLY CONFERENCE.

JAN.
22 a. m., Gouldsboro; 24 a. m., Columbia Falls;
24 a. m., Steuben; 21 a. m., E. Machias.

FEB.
1 a. m., Machias; 15 a. m., Pembroke;
4 a. m., Wesley; 17 a. m., Edmunds;
6 a. m., Alexander; 20 a. m., Whiting;
7 a. m., Calais, First Church; 22 a. m., Lubec;
8 a. m., "Kn't Mem't'l; 24 a. m., Oulter;
11 a. m., So. Robinson; 25 p. m., Cherryfield;
12 a. m., Perry; 25 a. m., Millbridge;
12 a. m., Eastport; 25 a. m., Castine.

MARCH.
4 a. m., E. Bucksport; 14 a. m., Brooksville;
6 a. m., Waterport; 14 a. m., Orrington;
7 p. m., Nealley's Corn'r; 24 a. m., Eddington;
7 a. m., Hampden; 24 a. m., Brewer;
12 a. m., So. Orrington; 25 a. m., Surry;
12 a. m., Penobscot; 25 a. m., Ellsworth;
21 a. m., Bucksport.

APRIL.
1 p. m., Deer Isle; 4 p. m., W. Tremont;
2 a. m., Swan's Island; 4 p. m., So. West Harbor;
4 a. m., Gott's Island; 4 a. m., Bar Harbor;
11 a. m., Sullivan.

DEAR BROTHERS—Only fourteen weeks remain before our Annual Conference. Let us put forth every effort possible to save souls, gather into the church those who are eligible to membership, and raise the benevolences IN FULL. In cases where there is any doubt about raising the full amount, let special attention be given to what for Missions, Conference claimants, Church Extension, Freedmen's Aid, and General Conference expenses. See Discipline, ¶ 118, ¶ 124, in regard to report. Have nominations of officers ready, and thus save time.

I am at your service in helping you in any way possible.

H. W. NORTON.

CONCORD DISTRICT—FOURTH QUARTER.

JAN.
Bow, 5 a. m.; Swiftwater & Benton, 12, 19;
Bow Mills, 5 p. m.; Bristol, 22 a. m.;
Gilmanton, 7 a. m.; Franklin Falls, 22 a. m.;
Jefferson, 11 a. m., 12 p. m.; Monroe, 25 a. m., 26 p. m.;
Groveton & Stratford, 12; No. Monroe, 25 p. m., 26 a. m.;
Colebrook, 14 a. m.; North Haverhill, 27 a. m.;
East Colebrook, 15 p. m.; Rumsey, 28 a. m.;
East Columbia, 15 a. m.; Plymouth, 28 a. m.;
Stark, 16 a. m.; W. Thornton & Ellsworth, 28;
Milan, 17 a. m.; Susacook, 21 a. m.

FEB.
Littleton, 15 a. m., 17 a. m.;
Pensacook, 2 a. m.; Whitesfield, 15 a. m.;
Prt's As. & E. League Mt'g; Lancaster, 15 a. m.;
B. Haverhill, 4 a. m., 5 a. m.; Woodville, 21 a. m.;
Warren, 4 p. m. and eve; Lisbon, 22 a. m., 23 a. m.;
Moultonboro, 15 a. m.; Lyman, 23 p. m.;
Centre Sandwich, 11 a. m.; Landis, 23 a. m.;
Stark Tamworth, 13 a. m.; Weira, 24 a. m., 25 a. m.;
Bethlehem, 15 a. m., 16 a. m.; Tilton, 22 a. m.

MARCH.
Concord, B. M. Ch., 11 a. m.;
East Tilton, 1 p. m., 2 a. m.; Chichester, 14 a. m.;
Lacota, Trinity Ch., 7 a. m., 15 a. m.;
8 a. m., 15 a. m.;
L'An's, 1st Ch., 8 a. m., 9 a. m.; Haverhill, 21 a. m., 22 a. m.;
Gilford, 4 p. m.; Piermont, 22 p. m.

Two dedications and short year leave four less Sabbaths for visiting the churches. Some will have to accept week-day visits instead.

Wight things important: Full conferences; reports written; nominations ready; duplicate for president; appointments in full (including General Conference expenses); all Annual Conference blanks filled and then handed in the first day of session (special request of secretary); soul-winning wisdom; great faith and hopefulness, inspiring a "forward movement" on every line.

S. O. KNEELS, P. E.

BANGOR DISTRICT—FOURTH QUARTER.

DOVER, 22 a. m.; Guilford, 22 a. m.;
Bangerville, 22 p. m.; Harmony, 21 a. m.

JAN.
Athens, 1 a. m.; Pittsfield, 12, all day, d'd'ic's;
St. Albans, 5 a. m.; Carmel & Levant, 20 and 21;
Hartland, 5 a. m.; Houlton, 25 a. m.;
Newport, 5 a. m.; Hodgdon, 25 p. m.;
Corliss, 10 a. m.; Lanes, 25 a. m.;
E. Corinth, 12 a. m.; Sprague's Mill, 26 and 27;
Corinth, 12 p. m.; Fort Fairfield, 26 and 27.

FEB.
Patten, 15;
Caribou, 2 p. m., eve;
Mars Hill, 2 and 4;
Mapleton, 5;
Washburn, 5;
Smyrna, 5, dedication;
Monticello, 11;
Sherman, 12 and 13;
Vanceboro, 22.

MARCH.
Lincoln & Mt'w'mkong, 1; Corinna, 15;
Orono & Stillwater, 8; Newport, 29;
Dexter, 29.

EXCHANGES.
Kingman & Vanceboro, Jan. 26; Orono & Grace Church, Jan. 29; Dexter & Guilford, Mar. 1; Washburn & Mapleton, Mar. 3; Oldtown & Brewer, Mar. 3; Patten & Monticello, Mar. 15; Easton & Fort Fairfield, Mar. 21; Dover & Atkinson, Mar. 29; Dixmont & Corinna, April 2.

(The rest later.)

Brothers: Arrange quarterly conference Saturday evening when quarterly meeting is on Sabbath. See

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that all official reports are ready. When quarterly meetings are week-nights, arrange quarterly conference to suit your convenience. Hope to meet you all once at least before Conference. Let all demands be met early, and be ready to show yourselves workmen who need not be ashamed.

E. H. BOWEN, P. E.

CONCORD DISTRICT (SOUTHERN SECTION) PREACHERS' MEETING AND EPWORTH LEAGUE CONVENTION

will be held at Pensacola, Feb. 2nd & 3rd. Monday, 2 p. m., Devotional exercises, led by E. R. Wilkins; The Personality of the Holy Spirit and His Relation to the Father and Son, Sanderson; The Mission of the Spirit, W. J. Wilkins, Dorr; Praying in the Holy Spirit, Warren, LeGro; The Baptism with the Holy Spirit, Felt, Durrell; 7.30, preaching by G. M. Curt. Tuesday, 9 a. m., prayer and conference (for preachers and wives only, the public not admitted), conducted by the presiding elder; The Holy Spirit Administering the Affairs of the Church, Snow, Hyatt, Wadsworth; A Study of John 16:7-11, Quimby.

At 3 p. m. the Epworth League convention will begin. The departments will be represented by Walter A. Simmonds, Jennie W. McMurphy, Miss M. R. Dyer and Channing T. Sanborn; Junior work by Mrs. Wm. Warren. At 7.30 preaching by Rev. D. C. Knowles.

Will those proposing to attend kindly send postal card to Rev. S. E. Quimby, for committee of entertainment?

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E. SNOW, }
S. E. QUIMBY, }



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The Mathewson Street Methodist Episcopal Church, Providence, R. I., offer their fine Two Manual Organ for sale.

It has compass 60 to G, 64 notes, and pedals compass 600 to C, 32 notes, with 200 pipes. Height, 12 feet, 2 inches; width, 13 feet, 4 inches; depth, 9 feet. Also about 40 black walnut upholstered spring seat pews 28 feet long. For full information apply to

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M. T. B., St. Louis.—For epilepsy give our Cerebrine, three times daily. Have the hair cut short and head bathed three times a day with cold water. Teaspoonful Natrolithic Salts, before breakfast.

A. O. S., St. Louis.—For the headache take our Cerebrine, morning and evening; for the other difficulty, Natrolithic Salts.

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THOMAS W. SILLOWAY, Church Architect, No. 16 Park St., Room 3, Opp. Prov. R. Station.

Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to continue this work as a specialty, and tenders his services to communities who would produce economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given, on receipt of a letter or request.

Our Book Table.

Practical Christian Sociology. By Rev. Wilbur F. Crafts, Ph. D. New York: Funk & Wagnalls Company. Price, \$1.50.

"Practical Christian Sociology" contains a series of five special lectures, delivered before Princeton Theological Seminary and Marietta College. The lectures are commended in an introductory note by Joseph Cook, LL. D., and supplemented by notes and appendices of greater bulk than the lectures themselves. The author opens with a general view of Christ's kingdom and the divine law by which it is regulated. He then passes to the family, the sociological unit, noticing its importance, sanctity and safeguards. The value, character, scope and effectiveness of education follow. The questions of capital and labor are canvassed in a suggestive, though not an extravagant way. The last lecture deals with citizenship. Along many of these lines the author is an expert. He has studied the questions involved, in an earnest and practical way, and the book is marked by careful and wide research and conservative views as to the action needed in each case. The volume will be accepted as one of the best practical treatises on the subject.

The Holy Spirit, the Paraclete. By Rev. John Robinson, D. D. New York: Funk & Wagnalls Company. Price, \$1.50.

Fifty years ago the attention of the Christian world was specially drawn to the life and character of Jesus the Saviour, which created a vast Christological literature; now the doctrine of the Holy Spirit is brought to the front and is being discussed by many authors. Much has been well written; but what has been written, so far from meeting the public demand, tends to raise other questions which call for answers. In this study of the work of the Spirit the author has made a re-canvass of the general field, with a careful investigation of certain lines. He deals with the Holy Spirit in creation, in Christ, in the world, and in the new birth. He turns attention then to the baptism of the Holy Spirit and its conditions, to eternal sin, and to the inspiration of the Bible. His inquiry is often searching, going below the surface and meeting real difficulties in the minds of believers.

The Book of Deuteronomy. By Andrew Harper, B. D. New York: A. C. Armstrong & Son. Price, \$1.50.

Another instalment of the "Expositor's Bible," edited by W. Robertson Nicoll, LL. D. The volume is replete with learning and felicitous exposition. The author deals with all the questions of modern criticism incidentally, but does not allow that to turn him aside from the more important work of exposition. He holds to the Mosaic authorship of the book and gives its main historical settings. It is a commentary at once learned and plain, giving the results of scholarship without the cumbersome processes of its attainment.

The Elements of the Higher Criticism. By Andrew C. Benson. New York: Funk & Wagnalls Company. Price, \$1.

Prof. Zeno, of the Presbyterian Theological Seminary, Chicago, has produced a model book for students of the Bible. It is expository and practical rather than controversial. He makes no defence of this side or that; he tells, in a clear, straightforward and intelligible way, what the Higher Criticism is, in its principles and methods. He gives some account of the Higher Criticism of the Old and of the New Testament and shows how it has been affected by Oriental archæology. He touches, also, upon the history, the present aspects, and the postulates in the use of Higher Criticism. In a word, the book is a clear, compact and reliable treatise, which cannot fail to be of great service to students of the Bible who are liable to become confused by the babel of discussions on the subject.

Nature as a Book of Symbols. By William Marshall. Cincinnati: Graesson & Curtis. For sale by C. R. Magee. Price, 50 cents.

"All visible things," says Carlyle, "are symbols; what thou seest is not there on its own account; matter only exists to represent some idea and body it forth." Nature is God's older Bible in folio edition; the written Bible is the book of redemption, emphasizing special features of the larger economy and putting it in large letters so that he who runs may read. Meantime, as we have opportunity, it is instructive to go back and spell out the symbols in the stone book, containing the record of creation and providence. They tell of His nature and government, and most vividly set forth His truth in the Gospel. "Analogies," says Trench, "assist to make the truth intelligible, or, if intelligible before, present it more vividly to the mind." On these analogies many books have been built, of which this is one of the best. It opens with an account of the evolution of nature and its general relations to the Bible. Then follow the symbols, in earth, sea, sky and air. The subject is well thought out and put in clear, simple and strong language. The lay reader will find the book suggestive along unusual lines, and the preacher will glean many a thought suitable to work into sermons. The book was published two years ago, and has had so good a run as to demand a second edition, which the publishers have here brought out in neat form.

The Amazing Marriage. By George Meredith. Two volumes. New York: Charles Scribner's Sons. Price, \$2.50.

The critics of Mr. Meredith have usually taken extreme views of his work. According to some, he belongs with Pharaoh's lean kine, while others count him in among the well-favored and sleek kine. Both can hardly be correct in their estimate. The present novel unfolds evidence of both his good and bad

qualities. It tells of two marriages, both of them quite "amazing." He deals first with heredity, and out of the earlier marriage comes the later one that he accounts truly amazing. The story runs on very well to the denouement, which must be regarded as unnatural and unsatisfying. His heroine is a woman whose marriage vows ought to exclude her from her chosen rôle. But, for better or worse, the author will have his readers. They value the good in him in spite of the faults.

Light on Current Topics. Bennett Lectures for 1895. Boston: New Church Union, 19 Arlington St. Price, \$1.

This volume contains six popular lectures on the Bennett Foundation. The principles of the New Church, on current themes, are enunciated by the different lecturers. The topics are: "Theosophy and Religion;" "The Right and Exercise of Ownership;" "The Divine Law of Use and its Application to Industrial Problems;" "The Relation of the Church to the State;" "Pauperism and Crime;" and "Natural and Spiritual Health." The topics are all treated with great clearness and ability.

The Story of the Indian. By George Bird Grinnell. New York: D. Appleton & Company. Price, \$1.50.

The "Story of the West" series, of which this volume is a first instalment, is designed to furnish peculiar and characteristic phases of the early settlement beyond the Missouri River. The final occupation has come within our own day, and is not yet complete. The purpose of the series is to make record of what has already been done by the miner, the ranger, the herder, the speculator, the millionaire, the wheat-grower and irrigator. Back of all these is the Indian, of which this volume treats. The author designed not simply to give facts, which might prove dry and uninteresting to the reader, but to furnish pictures of Indian life and character, to show how the Indian fought and wooed, hunted and prayed, ate and slept—in short, to give a true and vivid picture of the Red Man in his wild condition. He has succeeded wonderfully in effecting his purpose.

All of Nature's Fashions in Lady's Slippers for the Northern and Eastern Parts of the United States. With Photographures of the Living Plant. By C. S. Young. Boston: Bradlee Whidden. Price, 75 cents.

This booklet contains a bit of art-work for the holidays—the *Cypripedium*, the handsomest of our Northern orchids, called by our fathers "Lady's Slipper." The author gives pictures of six species, accompanied by brief descriptions.

The Boston Charades. By Herbert Ingalls. Boston: Lee & Shepard. Price, \$1.

Charades are a mode of recreation. Recreation is quite as important as serious pursuits, but should never become a main or considerable occupation of an intelligent being. As a pastime, when body or brain was weary, Thackeray and others have found rest in the solution of such enigmas as are found in this little volume, containing 116 charades written in charming verse and with true poetic instinct.

The Golden Rod, and Some Other Verses. By Caroline W. D. Rich. Buffalo: The Peter Paul Book Company.

This tiny book contains only five snatches of poetry, but they all have more than average merit. The author has taste, sympathy with nature, and the sense of the invisible, which must always make a part of the furnishing of the true poet. "Who Knows?" and "Life's Lessons" are attempts to pull aside the veil and gaze upon the ineffable unseen; but, like the true artist, she rises above the vulgar assumption that her pen has dissolved the mystery.

A Lieutenant at Eighteen. By Oliver Optic. Boston: Lee & Shepard. Price, \$1.50.

Oliver Optic has nearly boxed the compass of juvenile knowledge in his many books. He seemed to have completed his work in taking the "Blue and Gray" out to sea; but all at once he turns up again, as bright as ever, in "The Lieutenant," in which we have "The Blue and the Gray on Land." The reader continues his acquaintance with Dick Lyon and others in the Blue Grass region of Kentucky, and moves down under Gen. Thomas into Tennessee to attack Zallikaffer. The young lieutenant does bravely in the Western army and gains promotion. As here indicated, the story deals with the early part of the civil war in the West.

Next-Door Neighbors; or, Janie's Family. By Mrs. L. T. Thurston. Cincinnati: Graesson & Curtis. Price, \$1.

This is a story of the family and the neighborhood, full of sympathy and helpfulness, which make the neighbors of one heart and mind. In the past New England was filled with such neighborhoods; they abound still, and might be everywhere. People were made to live in good fellowship. The story, though written for the young, may be read with interest by all.

"The Least of These," and Other Stories. By L. T. Head. Cincinnati: Graesson & Curtis. Price, 75 cents.

This volume, containing seven brief stories, now re-issued, possesses rare interest. The sketches are confined to juvenile life in London, and the pictures of alum life are vivid and realistic. The author has one redeeming feature over many of the students and workers on the problem of sociology—he is optimistic. The stories he tells go to the heart and stir the reader to become an active agent in overcoming the evil in the world.

Anne of Argyle; or, Cavalier and Covenant. By George Eyre-Todd. New York: Frederick A. Stokes Company.

"Anne of Argyle" is a model historical novel. The scene is laid in Scotland in the year 1650—a period of great political commotion in the

two kingdoms. Cromwell had come to the head in England; Charles I. had been defeated, tried and executed; and the danger to the commonwealth now came from Scotland and Ireland. Ireland was a bundle of passion and impulse, dangerous at moments, but lacking in steadiness of movement, while Scotland had both impulse and determination. The story is well written; the characters move distinctly upon the high stage, and a brilliant picture of the time is given.

Magazines.

While most of the magazines make changes of form or color to suit the season, the *Atlantic Monthly* retains its traditional form and hue, and displays its worth only in the quality of the thought and literary expression within. The January number opens with a hitherto unprinted scrap of "Hawthorne's Note-Books." Sarah Orne Jewett follows with a delightful sketch of Maine life and scenery—"The Country of the Pointed Firs." John R. Procter has a practical and business word on "The Emancipation of the Post-office" by the Civil Service. Horace E. Scudder studies "The School-house as a Centre." J. M. Ludlow recalls "The Christian Socialist Movement of the Middle of the Century." F. J. Stimson begins a story: "Pirate Gold." George Birkbeck Hill has another article on "The Johnson Club." Josiah Flynt, in "The Children of the Road," describes the tramp and ragamuffin classes of society; and there is a kindred article on "Settlers in the City Wilderness." The number is unusually readable and fresh. (Houghton, Mifflin & Company: Boston.)

The January *Century*, as usual, presents a fine list of contributors. F. Marion Crawford displays his descriptive powers in "A Kaleidoscope of Rome," with various phases of the city. The illustrations are by A. Castaigne, the view of the Colosseum being used as a frontispiece. Prof. W. M. Sloane, in his "Life of Napoleon Bonaparte," reaches the period of the Emperor's struggle with Prussia. Mrs. Humphry Ward furnishes a third instalment of her new story, "Sir George Tressady." T. A. Janvier gives an account of "A Day on the Rhone," illustrated. "The Antarctic Exploration" by Borchgrevink possesses unusual interest. It is introduced by a note from Gen. A. W. Greely, and gives an account of the Norwegian's attempt to explore the ice about the south pole—a region hitherto very little known even to the great seamen who have made such strenuous efforts to reach the opposite pole. Alice C. Fletcher contributes a study on Indian tribal life "Among the Omahas," with illustrations by Harry Fenn. Ruth McEnery Stuart contributes "A Slender Romance" of the South. The number has some lighter touches in "Topics of the Time," "Open Letters," and "In Lighter Vein." (Century Company: New York.)

In the January *Forum* Adolf Ladenburg, a banker of New York, in "Some Suggestions on Currency and Banking," dwells on the nature of currency and suggests as an improvement in our system of banking the development of the clearing house. "Railroad Rate Wars: Their Cause and Cure," are studied by John W. Midgley. Sir Edmund R. Fremantle treats "Naval Aspects of the Japan-China War." The "Criminal Crowding of Public Schools" is a second article on the subject by J. H. Fenniman. William Ordway Partridge shows "The Development of Sculpture in America." In "Woman and the Bicycle" a physician renders an unfavorable judgment. Carroll D. Wright has an article, abounding in good suggestions, on "The Federal Census." H. W. Paul has an appreciative criticism of the "Letters of Matthew Arnold." (Forum Publishing Company: New York.)

The *Chautauquan* for January opens the year with a fine list of articles. Lorado Taft leads with an admirable paper on "American Sculpture and Sculptors." Prof. Burgess has a third article on "The Constitution of the

United States," and Dr. Dunham one on "The Air We Breathe." Prof. Sherwood writes on "Money in Legislation." "General Reading" contains "The Study of American English;" "Evolution of an Electric Motor;" "Rise and Fall of the Orange Industry;" and "Korea," by Dr. Griffis. The likeness of Catharine Booth is used as a frontispiece, and a biographical sketch is given by Sarah K. Bolton. (Chautauquan: Meadville, Pa.)

St. Nicholas for January contains a variety of bright and pleasing things. "Christmas Lights" makes a beautiful frontispiece for articles many of which relate to the great Christian festival. Several stories are continued and chatty bits are brought in between them. It is altogether a delightful number, whose text and illustrations will make the children glad. (Century Company: New York.)

The *Bibliotheca Sacra* for January is rich in the variety and quality of its articles. W. L. Ferguson leads in an able paper on "The Fourth Gospel and Its Critics." He reviews the war of a hundred years. Prof. Theodore W. Hunt furnishes in a fine article a critical estimate of the literary work of William Wordsworth. "Hebrew Cosmology," "Christianity and the Evolution of Rational Life," "Abraham at Bonn," "The Gospel of Paul," "Greek Elements in Modern Religious Thought," and "The Classification of Social Phenomena," are other titles, covering contributions of prime value. The number is solidly built up with articles to be read, pondered and re-canvassed. The *Bibliotheca Sacra* is a theological and sociological magazine of solid worth. (Bibliotheca Sacra Co.: Oberlin, Ohio.)

going to school

Do the children go to school? And are they joyous and happy? Is school-life a pleasure? And is progress being made? Or is the opposite true? Does the close of each day bring a headache? There is no appetite and sleep is imperfect. The color gradually leaves the cheeks and only a little effort is followed by exhaustion. To continue school means to come to the end of the year with broken health. What is the best thing to do? Take

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Obituaries.

Howe.—Mrs. Rhoda E. Howe, wife of Isaac T. Howe, was born Sept. 8, 1831, in Portland, Me., and after a brief illness died, Dec. 9, 1895, at Holden, Mass.

While yet quite young she was converted and joined the Methodist Episcopal Church. She was ever an amiable, exemplary Christian, a devoted wife, kind neighbor and faithful friend. She delighted, in imitation of the example of the Master, to go about doing good. Her church membership was with the Walnut St. Methodist Church, Chelsea, Mass.

R. H. H.

Fernald.—Nathaniel S. Fernald died in Portland, Me., Nov. 13, 1895, aged 60 years and 11 months.

Mr. Fernald was born in Otisfield, Me., but for more than thirty-five years he was a resident of Portland. Early in 1864 he retired from the lively business, in which he had been engaged for thirty years. This step proved disastrous. Inactive, regretting the relinquishment of an occupation to which he had devoted much energy and in which he had been successful, he suffered a recurrence of a former brain and nerve trouble caused by too close application to work. This depression became acute melancholia, from which death released him. That he sought to be true in all the relations of life is the belief of all who knew him. Kind-hearted, devoted to his family, generous and helpful in the church, those who knew him in the brighter years of his vigorous health bear testimony to his worth. Rev. J. W. Johnston, D. D., of Brooklyn, formerly pastor of Pine Street, of which the deceased was a member, writes as follows: "Bro. Fernald was a most loyal and devoted supporter of the church. . . . As a man he was upright and honorable; as a Christian he was devoted and loyal; as a friend he was honest and true, and his memory is to me one of the richest and most precious things in my possession."

Mrs. Fernald, two sons and a daughter, survive him.

F. C. ROGERS.

Eddy.—John Eddy was born in West Brookfield, Mass., July 15, 1826, and died in Woodland, Me., Dec. 9, 1895.

He moved from Massachusetts to Aroostook County, Maine, in 1861, and in the forest of Woodland began clearing the place where he was to spend the remainder of his days in this world. He was converted when ten years of age, and united with the Methodist Episcopal Church. He was always actively interested in the temporal and spiritual welfare of the church. He lived a faithful Christian. His presence, counsel, and labors in the church will be greatly missed. His testimonies were an inspiration. During the last months of his life his mind seemed to be very much on his heavenly home. Well remembered is his last testimony in love-feast but a little over a week before his death: "I do not expect to stay here much longer. I am waiting to hear the summons, 'Child, come home.' As steward in the church he did not shrink his duty; he was always looking after the welfare of his pastor; he was a student of the Word.

Not only was he devoted to the interests of the church, but was active in the affairs of community and State. He was a strong temperance advocate. Having positive conviction for righteous laws, he was willing to express them in private or in public.

In his death the town loses a trusted citizen, the church a wise counselor and helper, the home a tender and loving husband and father. The end was sudden, he having met with an accident which in two days resulted in death. But with those who are ready and waiting as he was, the end is always triumphant.

D. H. PIER.

Erskine.—Wilson Erskine, of Bristol, Me., was called to the church triumphant May 19, 1895. He was born in Bristol in 1809.

At the age of twenty-two he was converted and became a devoted worker in the church of his choice. He had many excellent talents and consecrated them all to the service of God. Early in life he was appointed class-leader, for which position he was well adapted. And through all the years of his Christian service he was true to every interest of his work. He was a friend to old and young, and a wise counselor of all. His kind and sympathetic spirit endeared him to the hearts of all in need of Christian sympathy. He did not live in the past, but kept abreast of the times. His zeal was according to knowledge, and he had faith in God and the church. He was highly esteemed in the community, and his memory will be a lasting fragrance. His life was one of toil and warfare; but the closing months were peace, as might be expected from the life he lived.

Though in declining health for several months before his death, Mr. Erskine usually attended the Sunday morning service, occupying his accustomed place in the choir, and sung with much of his old-time fervor. He was confined to his room only a few weeks before his death, but during those weeks he displayed a remarkable spirit of Christian joy.

On Sabbath morning as the church bell summoned the people to the solemn worship of God, Mr. Erskine obeyed the summons to depart and be with Jesus. He leaves one son and four daughters.

The funeral services were conducted by his pastor from the residence of his daughter, Mrs. Samuel Smith. May his mantle fall upon the surviving members of the church he served so faithfully!

E.

Chariton.—Clara E. Chariton was born in Simonds, near St. John's, New Brunswick, in September, 1876, and died in Wollaston, Mass., Dec. 1, 1895.

Born and reared in a Christian family, in which she was the eldest daughter, she was converted at the age of ten years, and united with the Methodist Church in the place of her early home. Her parents soon after removed to Cambridgeport, and in 1893 to Wollaston. In both these places her beautiful Christian life and active participation in the church and Epworth League gained for her the love, respect and confidence of all who became acquainted with her.

A cold contracted three years ago by singing in the frosty outdoor air during a sleigh-ride, caused at first a throat difficulty which later developed into that fell destroyer of so many promising lives, consumption. Bravely, though fruitlessly, she battled against disease, anxious to live, if it were God's will, for the sake of her friends, yet so completely submissive to the will of her Heavenly Father, that she could say, a few days before her death, that she had never prayed that she might live.

The whole family were present the day of her death. They joined in singing familiar hymns, and at her request sang "Is so sweet to trust

in Jesus." Her brothers bade her good-bye to return to Cambridge; she turned over, saying, "I will now go to sleep," and in a few moments passed so silently away that her mother, holding her hand, thought her only asleep.

A bright and lovely flower that bloomed for a short time on earth has been transplanted, to produce fruit in heaven. Her life, so short here, has not been useless; she made religion attractive; she has shown that a youthful Christian life may also be a cheerful and happy life, a blessing to the one possessing it, and a joy to all who witness it.

C. W. WILDER.

Cobb.—Mrs. Hannah Smith Cobb was born in South Truro, Mass., March 19, 1797, and died in South Truro, Dec. 13, 1895, in the 98th year of her age.

Nov. 5, 1816, she was married to Freeman Cobb, who died in 1861. They were both converted the January following their marriage, under the labors of Rev. Orin Roberts, and united with the Methodist Episcopal Church in South Truro, of which he has been a member seventy-eight years. She was one of the few honored with such a long connection with the church militant. The house in which she first worshipped was the second Methodist church built in New England, and the first of the three churches erected in South Truro. She well remembered listening to Lorenzo Dow and seeing him, after preaching the sermon, make his exit through a window near the desk, mount his horse and away to his next appointment.

She was known by all as "Grandma Cobb." Her long life has been one of cheerful service in the church, home and community where she has lived for so many years. Her religion was her life, and her face spoke that peace of soul which was hers as heaven's best gift. Her mind was almost gone, yet frequently she would mention some incident of by-gone years. Often clasping her hands, she would utter a short prayer. She manifested her appreciation of the tender and loving care of her daughter, Hannah S. Cobb, by exclaiming from time to time, "How good you are!" Her descendants have been 9 children (five of whom survive her), 43 grandchildren, 62 great-grandchildren, and 11 great-great-grandchildren—130 in all.

Truly, her end was blessed. She now rests from her labors.

JASON F. THURSTON.

Caldwell.—Mrs. Sarah M. Caldwell, beloved wife of Frank Caldwell, died in Charlestown, Dec. 28, 1895, aged 63 years, 8 months, and 28 days.

Mrs. Caldwell's funeral was held at her late residence, 32 Russell St., Dec. 31. The floral tributes from her many dear friends were numerous and beautiful. The services were conducted by her pastor, Rev. Dr. Brodbeck, who paid tribute to her patience and Christian spirit in her intense suffering with an incurable disease, cancer. She enjoyed attending church, and when unable she had the church brought to her by holding cottage prayer-meetings at her home. Her pastor's last call was Friday, Dec. 27, and after kneeling in prayer she remarked: "I am perfectly resigned. How thankful I am to have so many kind friends! I would not have it otherwise." Her amiability and loveliness of character rendered her a fountain of blessing and mingled happiness to the circle of her loved ones. A devoted wife, an affectionate daughter, a gentle and loving sister, a sincere and ardent friend, has passed away. She won the confidence, the esteem, and the love of all who knew her, and will be sincerely mourned by a wide circle of friends. She declared her love for prayer, and seemed filled with the very spirit of heaven. Her remains were taken to Woodlawn for interment.

C. S. C.

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It answers scores of questions which come to us more or less during the whole year. It contains full statistics of the membership and various benevolences of the Church, the receipts of the various societies by Conferences for the year 1895, and the apportionments for 1896. The present number is called THE GENERAL CONFERENCE EDITION, because that body meets during the year. It has a synopsis prepared with great labor by the editor himself of all the General Conferences which have met during the entire history of the Methodist Episcopal Church. We have already received orders largely in advance of last year, and hope to secure a circulation of this Year Book which will prove its appreciation by the pastors and members of our Church.

Will our pastors please send in their orders promptly, and see that their people are supplied with this valuable book? Price, single copies, 10 cents; per dozen, \$1. When sent by mail, 4 cents extra will be added for each copy.

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Spring term begins May 14, 1896.

Spring term ends June 15, 1896.

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Review of the Week.

Tuesday, January 7.

- Germany will protect the Transvaal — a hint that she will recognize its independence.
- Sir Gordon Sprigg succeeds Sir Cecil Rhodes as premier of Cape Colony.
- The Cuban insurgent forces pass within twelve miles of Havana.
- Meers, Moody and Sankey begin a series of revival meetings in Cooper Union, New York.
- A free silver coinage bill prepared by the Senate committee on Finance.
- Death, in New York city, of Col. Thomas W. Knox, the well-known writer for boys.
- Utah celebrates its Statehood; Mormons and Gentiles fraternize; Gov. Wells assumes office.

- Hon. Josiah Quincy becomes mayor of Boston.
- A New York syndicate to build a \$6,000,000 bridge across the St. Lawrence from Montreal to Longueville.
- The first public newspaper ever published in Korea started in Seoul.

Wednesday, January 8.

- England arming for war with Germany in case the Emperor persists in his determination to declare the independence of the Transvaal.
- Sir Edward Clarke, formerly solicitor general, says England is wrong if she refuses to submit the whole Venezuelan question to arbitration.
- Nine applications to conduct "boxing exhibitions" granted by the new Board of Aldermen of this city.
- The Cuban insurgents within ten miles of Havana.
- Anti-German mobs excite disturbances in London.
- In the Senate Mr. Chandler introduces a plan for a popular loan; Mr. Vest replies to Mr. Sherman and defends the Administration.
- The Utahns decide to lay down their arms; Dr. Jameson declares that he invaded the Transvaal at the urgent appeal of the Utahns who said they were in dire peril.

Thursday, January 9.

- Two Negroes lynched in Tennessee for outrages upon white women.
- Mrs. and Mrs. Cornelius Vanderbilt give to St. Bartholomew's Church a \$60,000 building to be used for missionary, charitable and similar work.
- A report that ex-President Harrison will marry Mrs. Dimmock of New York city.
- President Kruger of the Transvaal will turn his prisoners, Dr. Jameson included, over to the English authorities.
- England hastening her war preparations.
- An offer made of 500,000 acres of land in New Mexico free to Armenians for colonization purposes.
- Secretary Herbert asks authority of Congress to enlist 1,000 more men for the Navy, and to charter private vessels in an emergency.
- A joint resolution for the annexation of Hawaii introduced into Congress.
- Reported defeat of the Cuban insurgents.

Friday, January 10.

- Eleven hundred lives destroyed by earthquakes in the Khalkhal district, Persia.
- Portugal will allow neither British nor German troops to land at Dalgos Bay to march upon the Transvaal.
- A report that Japan opens all her ports for anchorage to Russian war-ships, to divert that power from acquiring a harbor in Korea.
- The Abyssinians repulsed by the Italians at Makalle.
- In a letter to Senator Caffery President Cleveland indignantly resents newspaper misrepresentation in reference to the bond issue.
- The Railway Pool attacked in the courts.

Saturday, January 11.

- Fifteen sailors lost by the wreck of the steamer "Haling" on the coast of Nova Scotia.
- Mr. Jones in the Senate opens the debate on the free-coinage substitute for the House Bond bill; Mr. Morgan introduces a resolution of congratulation to the Transvaal Republic. In the House, debate begins on the proposed amendments to the rules.
- George H. Smith, in Niagara County, N. Y., murdered his father-in-law and was pursued and killed by a posse.

—The Venezuelan Commission meet and discuss qualifications of a secretary.

—The Italians defeat 60,000 Abyssinians at Makalle — the second battle at this place.

—The Senate committee on Foreign Relations decide to introduce a joint resolution affirming the Monroe doctrine as a maxim of international law.

—Miss Clara Barton expects to leave for Armenia in two weeks; \$50,000 needed before she goes.

Monday, January 12.

- The British side of the Venezuelan dispute to be published at once.
- Germany's attitude towards England changed to one of conciliation.
- Gomez escapes from the trap set for him and appears in the vicinity of Matanzas.
- President Kruger promises the Johannesburgers that he will grant them concessions.

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Through an oversight, the opening and closing services were omitted from the Berean Quarterly for January. The publishers will find them on separate slip, which can be had free on application to

C. E. MAGEE,

38 Bromfield St., Boston.

Rev. Dr. Palmer, editor of the St. Louis Christian Advocate, was present at nearly every session of the Congress on Africa in Atlanta. He devotes nearly five columns in a recent issue of his paper to a thoughtful and sympathetic review of the proceedings of the Congress.

The Conferences.

(Continued from Page 12.)

dred continued to the end. By this means, together with other aid from the Industrial Society, Epworth League, King's Daughters, "Tithe Gleaners," and numerous and generous individual subscription, \$6,620.20 have, between the dates of April 1, '92, and Dec. 31, '95, been paid on the mortgage debt. This amount includes the accrued interest for the present year. The report states that the balance of \$3,000 is provided for in the wills of Mr. and Mrs. O. W. Oxford. This time of rejoicing was well earned by the membership of this society who have worked so nobly and unselfishly for this end. To Rev. Jesse Wagner, the pastor, the highest credit is due for this happy consummation. At the Christmas festival the Bible classes of the pastor and wife remembered their teachers with beautiful and appropriate presents. More than two hundred people remained to the close at the watch-night services.

Watertown. — Rev. U. A. Littlefield, who had so often spoken to us of his affectionate and joyous relations, as pastor, with Father Husted, pens the following tender and fitting tribute:—

"In the death of dear Father Husted we have lost our saintliest spirit. Death never seemed less a victor than when it claimed him for its own. It is as when the ripened fruit needs only the weight of the evening dew to cause it to fall. No law of nature is interrupted; it is but continued in its onward purpose. A twelve o'clock on Wednesday he crossed the imaginary line where ended the work of earth, continuing it in heaven. In that peculiarly alert and active life of his he saw no instant in which he could take time to die, so he must know the latest news of earth's progress—what advance Venezuelan affairs were making; how fared it with the insurgents in Cuba whose cause he ardently espoused; what new thing had transpired since the night before—crowding life full up to the last moment, when, with a more severe pain in the chest, he pressed his hand upon it, and spoke calmly the revealing words which that moment had come to him: 'I think I may be dying'; and almost instantly was gone. He died with his ambition to live longer and to do more in full play. There was an unfinished sermon on the anvil, which it was yet his ambition to preach in the new church. With difficulty was he dissuaded from making an engagement for the Sunday he was never to see to preach at a church of which he was once pastor, for he thought that he 'could be of help to them in their revival services.' In many things he was living in an ambitious future, as though, while others might die, he must live. Simple, sincere, loving, joyful, array as you may the mountain summits of character, he had climbed them all. But let us not belittle him with eulogy. Beautiful in spirit, saintly in life, encouraging in word, we shall not soon see his like again."

Lowell Highlands. — Rev. James Mudge, D. D., the pastor, will give a series of popular lectures on Sunday evenings beginning Jan. 18, on the following topics: "Why I cannot become a Unitarian," "Why I cannot become a Universalist," "Why I cannot become an Adventist," "Why I cannot become a Baptist," "Why I cannot become a Protestant Episcopalian," "Why I cannot become a Roman Catholic," "Why I remain a Methodist," "True Church Loyalty, but No Bigotry." These lectures are not planned in a spirit of hostility to the various denominations mentioned, but in response to the command of the Apostle to be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you."

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Boston East District.

Stoneham. — A recent issue of the Clarion, published monthly by the pastor of the Congregational Church in this town, Rev. Geo. E. Lovejoy, contained a very fraternal reference to our Methodist pastor, Rev. J. H. Pillsbury, with a half-tone portrait on the cover. In the same issue a paper by Prof. Pillsbury upon "Autumn Colors and Falling Leaves" appears. The Sunday-school has received a considerable increase in membership by its new Christmas departure, whose chief feature was the inviting of many children who attended no church to the annual Christmas festival.

U.

Woman's Home Missionary Society.

A goodly number of ladies met in the Everett church, Wednesday, Jan. 1, to hold the first quarterly meeting of the W. H. M. S. of the N. E. Conference. The president, Mrs. G. W. Mansfield, of Worcester, presided with her usual grace and dignity. Mrs. W. H. Meredith, the pastor's wife, took charge of the devotional exercises. Two new district secretaries were present — Mrs. George Skene and Mrs. Hyde — who gave excellent reports of their districts. Mrs. Sanborn spoke of a new departure on Lynn District, namely, the election of a district secretary for the reading course. Mrs. Floyd gave interesting gleanings from her correspondence as Conference secretary. Miss E. J. Webster, treasurer, reported that \$1,292.39 had been received from the auxiliaries during the quarter; \$217 were received for medical work, and \$473.63 for the Immigrants' Home. Of the last sum \$100 was a gift from Mrs. James Mather, of Hyde Park, and \$125 from the late Mrs. A. R. Whittier. Our Home Missionary Societies have not been slow to supply the needs of ministers on the frontier and in the West and South. The agent of supplies, Mrs. D. F. Barber, reported that supplies to the amount of \$1,699.86 had been sent to these districts. Miss May White, the new Conference organizer, was present and spoke. She will work in our auxiliaries a few weeks longer, when it is expected she will take up her work in the N. E. Southern Conference for a month.

It was voted to retain the old division and name of Lynn District and Boston District.

Mrs. F. T. Pomeroy, of Hyde Park, was elected agent of Women's Home Missions and of the child's paper about to be published.

The work of the Immigrants' Home was ably presented by Miss Perry, of Malden. The Home was well remembered at Christmas time, receiving donations from New Hampshire and Vermont as well as from churches near Boston. There are fifty children that attend the weekly sewing school. During the month of December 236 night's lodgings have been provided, and 758 meals served, while 21 religious services have been held in Norwegian, Portuguese, Swedish and English.

Interest is increasing in our new department of city missionary work — the Medical Mission, at the North End, Boston. Prof. Harriette J. Cooke, our missionary there, spoke a few earnest words for the work and described her method of preaching Christ to the Jews and Italians who come for medical advice, but who never could be induced to enter church or mission hall.

Mrs. F. W. Ainsworth described in most in-

teresting and graphic words the meeting of the General Executive Committee at Columbus, Ohio.

The address of the afternoon was given by Mrs. B. P. Gifford, of Plymouth, who held the close attention of the audience in her presentation of the theme, "Woman's Home Mission." With her pleasant voice, sympathetic presence, apt illustrations, comprehension of her subject and hearty enthusiasm, the speaker made a fine impression and the address was received with applause.

During the meeting two solos were rendered by Miss Smith and Miss Bacheider.

Mrs. Floyd offered resolutions of thanks to the Everett auxiliary, the singers and the speakers, all of whom had added much to the pleasure and profit of the meeting.

MAY T. LEONARD.

The Boston East District Epworth League held its quarterly meeting at Wakefield, Nov. 21. The afternoon session was the most helpful ever held. The feature was the "Parliament of Departments." The first was conducted by Albert Nutter, of Lynn; the second by Mrs. E. W. Durgin, of Salem; the third by Miss S. Gertrude Mayo, of Lynn; and the fourth by Edwin P. Bliss, of Newburyport. Many helpful things were spoken of. At 8 P. M. the League served a bountiful collation. The evening session was no less inspiring than the afternoon. It opened with a praise service conducted by Rev. C. E. Davis, of Melrose, after which Rev. J. M. Leonard, Ph. D., of Malden, delivered an inspiring address on "High Ideals." The church was very prettily decorated. Misses Beale and Goddard and Mr. Cottle added much to the occasion by their very appropriate vocal selections.

Springfield District.

Trinity. — The Morning Union of Dec. 29 printed Dr. Tuckley's New Year's sermon in full.

State Street. — Rev. Dr. T. Corwin Watkins issued a New Year's letter, containing words of greeting, sympathy and cheer, Bible readings for the year, and an announcement of the church services. Its shape was a folder of fine card, tied with white ribbon. The front was adorned with an excellent half-tone picture of the pastor.

Greenfield. — Rev. Jerome Wood sent out a New Year's greeting and call to a special roll-call service. Ninety responded in person and thirty-five by letter, each with a Scripture quotation.

Westfield. — Fully one hundred and fifty remained through the watch-night service. Rev. L. H. Dorchester's subject was, "Resolution Plus Action."

Hampden. — Rev. J. H. Bennett, pastor, reports a growing interest in class and social meetings. The Sunday-school superintendent, John Kenworthy, gets good praise for the fine decorations which he furnished for Christmas.

East Longmeadow. — The third quarterly conference reported all bills paid, with a balance in the treasury. Spiritual prosperity keeps pace with this excellent condition of the finances. Rev. E. C. Bridgman is pastor. D. F. G.

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